

ESSENCE OF BHAGAVAN DATTAATREYA- MAGNIFICENCE OF TRIPURAMBIMKA

Translated and interpreted by V.D.N.Rao

Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu, Matsya, Varaha, Kurma, Vamana, Narada, Padma; Shiva, Linga, Skanda, Markandeya, Devi Bhagavata;Brahma, Brahma Vaivarta, Agni, Bhavishya, Nilamata; Shri Kamakshi Vilasa-

Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana. Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima- Essence of Ashtaadasha Upanishads: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, Chhadogya and Kena, Atreya and Kausheetaki, Mundaka, Maandukya, Prashna, Jaabaala and Kaivalya. Also 'Upanishad Saaraamsa' -

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti -Essence of Brahma Sutras- Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and AusteritiesEssence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogyo-Yogyata Lakshmi - Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas- Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri- Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- Quitesecence of Valmiki Ramayana;

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhishma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas -

Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava- Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One - Essence of Shanti Moksha Maha Bharata- Part 2;

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Preface

Bhagavan Dattatreya considered as 'Dutta' or awarded by Trimurtis and born to Maharshi 'Atreya' and Maha Parivrata Devi Anasuyaas He be stated as a mystic Saint 'par excellence' called 'Avadhuta' or of the eccentric type. The word 'Ava' denotes 'evil materials' and 'dhuta' denotes 'washed away' thus meaning that he washed away all shocking things. Such a Person is stated to be of Pure consciousness in human form carrying Chatur Vedas as His dear Dogs!. Depicted as a Three headed Avatara, representing the Trimurtis of Brahma, Vishnu and Shiva; the Three 'Gunas' of Rajasik, Satvik and Tamasik nature; Three Stages of Consciousness viz. waking, dreaming and dreamless Sushupti; and the Three Time Capsules of Past, Present and Future, Dattatreya is pictured as seated in meditation to 'Trayambake - shwari' by the aid of 'Ashtanga Yoga' and accomplished Self-Realisation. The main Principles of 'Dattatreya-following' are Self-Realisation of the Unique Unknown in one's own Inner Self as the Jeevatma/ Paramatma. Hence the concepts of Inter-relation of the Avyakta- the Vyakta Prapancha- Overcoming Ego by Yoga and Renunciation, and Jnaana by Pravritti- Nivritti Margaas- the Pra -Apaara Vidhaanaas and the Grand Enlightenment of 'Aham Brahmaasmi'!

This attempted brief presentation is the Essence of Bhagavan Dattatreya-an outstanding personality of total immunity from various human aberrations and weaknesses - a Master of Para and Apara Vidya, and the Master of Ashtaanga Yoga, is stated to be of Shodasha Manifestations or Sixteen Avataaraas viz. Bhagavan Dattatreya's Shodasha Avataaraas viz. Yogiraj- Atrivarada- Dattatreya- Kala Agnishaman- Yogijana Vallabha Lila Vishwambhara-Siddharaja - Dhyanasagara-Vishwambharavdhoota- Mayamuktavadhoota- Mayuktavadhoota-Adiguru Shiva Guru - Dattatreya-Devdeveshwara - Digambara- Sri Krishna Shyam Kamalanayana. This presentation seeks to include selective excerpts of the famed Tripura Rahasya.

Parashu Rama- the son of Maharshi Jamadagni and Devi Renuka- was a fervent follower of Bhagavan Dattatreya. Parashu Rama's battle with King Kartveeryarjuna was of Aitihaasika relevance, as Maharshi Jamadagni was killed by the King as refused to gift away with the Kamadhenu and the revengeful Parshu Rama avenged the Kshatriyas in a series of twenty one battles, although was humbled by Shri Rama of Ramayana Fame. The humiliated Parashu Rama made an utmost Tapasya to Bhagavan Dattatreya who in turn taught the Tripura Rahasya as to how a person could wade through the Ocean of Samsara by the construction of a strong bridge supported by faith, tapasya, and self oriented enquiry of what to know and what to reject. Hence the Method of Self Investigation to destroy the layers of Shad Kanchukaas or the Six Sheaths / Coverings of Ignorance viz 'niyati, kala, raaga, vidya, kala and maaya' or the limitations of place, time, attachments, knowledge besides kala the creativity and Maya the Illusion of Individuality of the Self. Thus Bodha of the pure consciousness under the spell of Maha Maya assumes the two basic powers of Jnaana and Kriya Shaktis and further on to the chain of kala the time factor, vidya, raaga, kala the creative shakti and niyati tatwa or jigjnaasa of where and who finally verging to 'Aham Brahmaasmi' - Thou Art Thou ..

What all was learnt from the tutelage of HH. Vijayendrasarvasvati of Kanchi Mutt be this squirrel like effort of the Setu Bandhana of His glorious task of Dharma Prachaara and unto His padaabhivandana, may this be dedicated to Him with humility.

VDN Rao and family, November, 2020

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ESSENCE OF BHAGAVAN DATTAREYA -MAGNIFICENCE OF TRIPURAMBIKA

Introduction

Mahatmaas like Dattatreya, Durvaasa, Jada Bharata, Raikva, Samvartaka, Aaruni, Shvetaketu, Ribhu, Naaghaadaadis are reputed as Parama Hamsaas. Their ways of life, pattern of conduct of acts, actions and daily living methodologies are strange and unorthodox even on the verge of nontraditional profanity and even vulgarity. They tend to behave like mad persons but indeed were replete with 'atma jnaana' and practice of high level yoga, even as they reject tridanda-vaag danda, karma danda and mano danda or self control of thoughts-words- and deeds, or kamadalu, tuft and the Sacred Yagnopaveeta, let alone 'agni karyaas' and aachamanaas and tarpanaas and so on. They would tend to assume child like innocence, fill in their stomachs of thirst and food by alms, live under trees, shrubs, caves, temples or river banks, yet, replete with atma jnaana. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of Parama Hamsas.

CHAPTER ONE

Section One on Aadhuta Dattatreya- Durvaasa-Jada Bharata- Raikva- and Samvartaka

Avadhuta Dattatreya as an Avatar of distinction :

Considered as 'Dutta' or awarded by Trimurtis and born to Sage 'Atreya' and Sati Anasuya, Dattatreya is a combined 'Avatar' (Incarnation). He was a mystic Saint Par Excellence called 'Avadhuta' or of the eccentric type. The word 'Ava' denotes 'bad materials' and 'dhuta' denotes 'washed away' thus meaning that he washed away all bad things. Such a Person is stated to be of Pure consciousness in human form. [Depicted as a Three headed Avatar, representing the Three Gods of Brahma, Vishnu and Shiva; the Three 'Gunas' of Rajasik, Satvik and Tamasik nature; Three Stages of Consciousness viz. waking, dreaming and dreamless Sleep; and the Three Time Capsules of Past, Present and Future, Dattatreya is pictured as seated in meditation along with his Shakti, under a 'Udumbara' Tree of fulfillment of desires on a Rock- a Gyana Peetha, along with Four Dogs denoting the Four Vedas. He was considered as the Guru of 'Ashtanga Yoga' or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of 'Dattatreya-following' are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inevitability of a Guru.] Even from the childhood, Dattatreya was full of 'Vairagya' (Renunciation), but his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovar incognito in disguise for innumerable years. He was inside water practising 'Ashtanga Yoga' (Eight Limbed Yoga) and finally emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and loose-mannered fashion. Despite these efforts of being corrupt, careless and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him. As King Kartaveeryarjuna, the thousand armed tyrant who was a great devotee of Dattatreya was

killed by Parasurama as the latter's father the great Sage Jamadagni's death was avenged, the Ministers and Royal Family members sought to install the Prince Arjun as the King, but he refused as Kingship would lead to violence, lack of mental peace and death. There upon, Sage Garg advised the reluctant Prince to visit Sahyadri Mountain where Mahatma Dattatreya stayed as he was the incarnation of Bhagavan Vishnu and the illustrious son of Sage Atri and Sadhvi Anasuya an outstanding Maha Pativrata. Sage Garg told Prince Arjun that Indra was badly defeated in a battle with 'Daityas' (Demons) and consulted Deva Guru Brihaspati who replied that Indra should immediately worship and seek an audience with Dattatreya. Indra approached the latter but he said that he was not in a fit condition as he was drunk in the amorous and unclean company of a woman. Being aware of the misleading statement of Dattatreya, Indra replied that just as the powerful and auspicious Sun rays did not become impure by touching either a chandala or a Brahmana, the holy union of Lakshmi and Vishnu could never ever be construed as unclean and unholy! Mahatma Dattatreya smiled since He was only testing Indra's sincerity. He then asked to challenge the most leading Daityas to a Battle in His presence at His Place; the Daityas assembled (into a trap) and asked to show up in the presence of Maha Lakshmi. The Daityas were mesmerised by Devi Lakshmi's form and face and even forgetting that they were challenged to a fight, became extremely passionate and when she hinted that she would like to leave to her abode, pushed aside her servants and lifted the 'palki' on their heads. Dattatreya once again smiled and told Indra and Devas that for sure the Daityas would be defeated now as they kept Lakshmi on their head indicating that she would leave them all now. He explained: *Nrunaam paadasthita Lakshminilayam samprapachhyati, sakthnoscha samsthita vastram ratnam naanaa-vidham vasuh/ Ratnam naana-vidham vasuh/ kalatrada krodhasthapatya manorathanpuurayati purushaanaam hrudisthithaa/ Lakshmirlakshmivataam sreshthaa kantastha kantha bhushanam, Abheeshta bandhu daaraishcha tatha slesham pravaasibhih/Mrushtaannam Vaakya laavanya majnaamavitathaam tatha, Mukhastithaa kavivam cha yacchhatyu-dadhi sambhavaa/ sirotata samtyajati tathonyam yaatichashrayam, seyam shirogata daityanaparisthita jaati saampratam/* (Devi Lakshmi when falls on the feet of human beings blesses them with happy homes, falls on either of the thighs bestows clothes and jewellery, on secret place blesses with life-partners, on the lap gives children, on the heart fulfills all the desires, on the neck gives ornaments on the necks, beloved distant relations and good company of women; if Lakshmi falls on the face of human beings she approves attraction and brightness of the visage, accomplishments and a literary outlook. But if Lakshmi falls on one's head, then she is ready to leave the person concerned.) Thus, Dattatreya advised Devas to take up arms and attack since his vision would further weaken the Demons; also, when the Demons have committed the sin of becoming highly passionate over another person's wife, their strength would get diluted. Devas attack over the Demons was readily successful and Indra regained his Throne in Swarga Loka. Sage Garg advised Prince Arjun, the son of Kartaveeryarjuna to pray to Dattatreya who gave the Prince considerable confidence and courage to face the institution of Kingship boldly. [Markandeya Purana.]

Durvasa the symbol of anger and compassion too

The son of Atri Maharshi and Anasuya the Maha Pativrata of Shivaamsha. To truly understand Rishi Durvasa, it is important to know of the power of the penance done by his parents. All creative process began with A-U-M and is threefold, having A which is Brahma or birth (Maharishi Gautama); U which is Vishnu or preservation or sustenance (Maharishi Atri) and M, which is Shiva or destruction/end (Maharishi Bharadwaja). Devi Anasuya, the wife of Maharishi Atri, wanted to have a child. After many years of childlessness she asked her husband for permission to do a penance to Trimurti Brahma,

Vishnu and Shiva after a dream where she was told she would need to do a penance to have a child. She wanted a child with the attributes and lustre of Brahma Vishnu and Shiva. Thus after many years of tapasya she was granted the boon of children. The boon Devi Ansuya was given was that each of the Trimurtis would incarnate as her sons. Brahma incarnated as Soma, Vishnu incarnated as Dattatreya (the three-headed form of Brahma, Vishnu, and Shiva), and Shiva incarnated as Durvasa – a Rudra form of Shiva. Rudra is fiery and angry toward those that fall off the path of Dharma. Durvasa adopted a similar attitude and was quick to curse those he believed did not follow the path of Dharma. As an incarnation of Shiva he could control and discipline his ten thousand disciples and teach them the real truth.

In fact, Durvasa was famous for his angry nature. When a distracted Shakuntala the wife of King Dushanta neglected to serve Durvasa properly while at Maharshi Kanva's ashram, he got angry and cursed her that the one whom she was thinking of, and for whom she neglected Durvasa, would forget her. It is because of this curse that King Dushyant forgot Shakuntala.

Durvasa did not even spare Krishna from the power of his curses. One day, Durvasa was eating 'kheer', a sweet dish made of rice and milk. Durvasa ordered Krishna to apply the leftover kheer to his body. Krishna applied it on Durvasa's body, but did not put any on his feet, thinking the kheer to be consecrated. Durvasa got angry at this seeming oversight and cursed Krishna that: 'Since you did not apply the kheer on my feet, then your feet will not remain invulnerable to your end; indeed Krishna nirvana was eventually because a hunter's arrow struck his foot.

Durvasa was famous for his angry nature, but also for his compassion and straightforwardness. If he was welcomed dutifully with devotion, he could be pleased immediately. Once, Pandu's wife Kunti had served him. Durvasa was pleased with Kunti's service and so gave her a mantra (sound, syllable, word or a group of words that are capable of creating a transformation in reality). Upon uttering this mantra while thinking of any particular deity in her mind, she could summon any one of them to father a child with her. With the power of this mantra only, Kunti gave birth to Yudhishtira from Yama Dharmaraja the symbol of duty and virtue, Bhima from Vayudeva, Arjun from Indra and Nakula and Sahadeva from Ashvinikumaras, famed as Pandavas. But as the mantra was uttered by Kunti even as an unmarried stage and summoned Suryadeva, she gave birth to Karna, who was hidden away so as not to bring shame to his unmarried mother.

As told in the Garuda Purana, Durvasa visited Indra puri being in a pleasant mood, intended to offer Indra and affectionately offered him a garland of flowers. Indra took the same in a casual way, and then passed the garland to Airawata the elephant on the latter's tusks as its latter in turn immediately crushed the garland under the feet. Angered at this display of Indra's arrogance, Durvasa pronounced a curse on him, that he would be divested of all his riches, virtues and powers. Upon knowing this, the mighty demon King, Bali attacked Swarga, and succeeded in snatching away all the riches and virtuous possessions of Indra, including his elephant the Deva samuhas. Then came the Kheera Samudra mathana and Vishnu (the preserver of the Universe) advised Indra to regain his lost powers and splendor he needed ambrosia or Amrita and Devi Lakshmi had reappeared.

Thus Maharshi Durvasa is a complex personality and difficult to understand. He made efforts to control his senses and therefore he represents the desires and their abilities to lead one astray as of Parama Shiva as known of tamas and destruction. But it is important to remember that when Durvasa Rishi was angry or gave a curse- it was only if the people fell from the dharmic path. But his discipline and following of

the righteous path was unwavering. So humans may express his qualities without being privy to Durvasa Rishi's divine knowledge. If we develop and work on our spiritual path, then we have earned the right to be angry at others at not doing the right thing or following the higher path.

As Kaala Devata in the form of a Tapasvi was ushered in by Lakshmana to have a one-to-one conversation as conveyed by Brahma to Shri Rama the avatara of Maha Vishnu, Maharshi Durvasa too arrived and asked Lakshmana for admission for meeting Shri Rama on an urgent issue. Lakshmana having greeted the Maharshi requested the latter to wait just for a while as Shri Rama was already engaged with a secret one-to-one another urgent conversation with Kaala Tapasvi. Then Maharshi Durvasa got infuriated and screamed at Lakshmana as follows: *asmin kṣaṇe mām saumitre rāmāya pratedaya, viṣayaṁ tvām puram caiva śapiṣye rāghavaṁ tathā/ bharataṁ caiva saumitre yuṣmākaṁ yā ca saṁtatiḥ, na hi śakṣyāmy ahaṁ bhūyo manyuṁ dhārayituṁ hṛdi/* Sumitra Kumara! You must convey that I am waiting here and have arrived here. Otherwise this Kingdom, this Ayodhya, yourself, Shri Rama this Bharata Desha and all your families would be destroyed in case of my 'shaapa' or the irreversible curse. *tac chrutvā ghorasamkāśaṁ vākyam tasya mahātmanah, cintayām āsa manasā tasya vākyasya niścayam/ ekasya maraṇam me 'stu mā bhūt sarvavināśanam, iti buddhyā viniścitya rāghavāya nyavedayat/ lakṣmanasya vacaḥ śrutvā rāmaḥ kālāṁ viśṛjya ca, niṣpatya tvaritaṁ rājā atreḥ putram dadarśa ha/* Lakshmana was rattled up by Durvasa vachanaas and as the Kaala Maharshi's conversation with Shri Rama was almost concluded, ran to Rama and conveyed about the goings on thereoutside. Then Rama having concluded the meeting of Kaala Maharshi hurried up toward Durvasa Maharshi. By that time, Durvasa Maharshi got somewhat cooled down and addressed Shri Rama: *adya varṣasahasrasya samāptir mama rāghava, so 'haṁ bhojanam icchāmi yathāsiddham tavānagha/* Raghunandana! I had kept 'upavaasa' for a thousand year long duration and have brought the bhojana here for sharing it with you.' Shri Rama was too pleased to share the same along with the Maharshi. Thereafter, Shri Rama recalled the details of what all the Kaala Devata conveyed were perplexing and ruminated long time introspectively.

Jada Bharata an example of Atma Jnaana (Awareness of Antaratna the Paramatma)

While the Physical Body is ephemeral, the Inner Soul or 'Atma' is an integral part of 'Paramatma' or the Super Force, the Inner Soul's existence is however subject to the survival of physical life. The Body is made of the Five Elements, Viz. 'Prithivi' (Earth), 'Apas' (Water), 'Tejas' (Fire), 'Vayu' (Air), and 'Akash' (Sky) and the individual Soul merges back into the Elements of 'Pancha Bhoota', which are the handmaids of 'Paramatma'; In other words, the smaller light confluences with the Enormous Light. The Super Force is Unknown ('Avyaktam'); Permanent ('Sasvatam'); All Pervading (Omni-Present); It has no beginning or end ('Anantam'); It is not spent out but ever-springing ('Avyayam'). Knowledge of this Truth of Life is 'Brahma Gyan'. The process of alignment of the Inner Soul to 'Paramatma' or in other words the pursuit of the Truth is performed by several ways and means but the most effective routes to yield concrete results are five major methods as recommended by Sages: to perform 'Yagnas', which is the hardest yet a quick mode; to observe 'Tapas' (serious meditation) and adopt an ascetic Life; detach from material happiness or follow the discipline of 'Vairagya'; to be an ascetic or the school of 'Sanyasa'; and the path of 'Jnana Yoga' or the Ultimate Path of Self-Realisation. In the context of the 'Nyasa' or Pursuit of Truth or of 'Paramatma', Agni Purana has illustrated '**Jada Bharata**' as having attained maturity in the knowledge of 'The Grand Alignment', and he had devoted his lifetime in Meditation at a place known as 'Shalagrama'. But he was highly fond of a deer as it was a 'Jyatismara' (which had the

knoweldge its earlier birth). After the deer died, Bharata also died later and was reborn as a 'jyatismara' human. While travelling from place to place, Bharata came across the King of the Place, named 'Souribha' being carried in a palanquin by some of his persons, who caught hold of Bharata too and made him carry the palanquin for some time. The King admonished Bharata that he was not carrying the palanquin properly. Bharata replied to the King that it was just an illusion, as neither the King was not being carried nor Bharata was carrying the palanquin. He said that the King, the Palanquin and he himself were non existent as all these entities are one and the same! On realisation that the person concerned was indeed a philosopher, the King sought to know as to who was he. The reply was: 'Are you referring to my Atman or your Atman or the all pervasive Paramatman?' 'Who am I' is a very complicated query, replied Bharat. The King asked Bharat again, 'Whatever form in which you are, who you are?' Bharat's reply was that the palanquin being carried was made of wood and the wood came from trees and the trees were in forests; and would it be alright to say that the palnquin was made of the forest!As the King had no reply, he bcame an instant disciple of Bharata. The latter narrated the story of Ribhu and Nidhgha. The former was the Guru and the latter the disciple. After the formal teaching was over, Nidhgha left his Guru to seek his livelihood in a city. A few years, the Guru visited the disciple and Nidhgha became wealthy by then. The disciple gave lots of food and fruits and enquired whether the Guru was satisfied. The latter replied that he ate but was not hungry. The Guru visited the disciple after a long lapse of time once again and the disciple shifted his residence away in the outskirts, since he did not like the King. Apparently, Nidgha got envious of the King. He did not even like the King visiting the outskirts when the Guru was there. The Guru asked Nidhgha to identify the King. The latter described the King seated on an elephant. The Guru replied to the disciple that he was not able to identify either the elephant or the King or even the crowd of persons as all the objects were just similar to each other in their essential forms, viz. there were no forms at all, as there was only one Form unseen,unfelt, unheard, and unidentified! And that is 'Paramatma'! The story of Ribhu and Nidgha was assimilated by King Souribha as also the secrets of the Knowldege of Brahma Gyan. The Knowledge is as complicated as is simple: existence of the Entire Universe is an illusion and the most effective form of learning is the capacity to sift the Illusion and The Reality! (Agni Purana)

Raikva another Parama Hamsa as detailed vide Chhandogya Upanishad

Janashriti a popular person of charity heard about another greater person named Raikva : IV.i.1-8)

OM! *Jaanashrutir ha poutraayanah shradhhaadeyo bahudaayee bahupaakya aasa, sa ha sarvataaavasthaan maapayam chakre, sarvata eva metsyanteeti// Atha ha hamsaa nishaayaam atipetuh, tadhaivam hamso hamsam abhyuvaada: ho hoyi bhallaaksha, Jaanashruteh pautrayaanasya samam Divaa jyotiraatamam, tanmaa prasaanksheeh tat twaa maa pradhaakshieedy iti// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvam aattheti,konu katham sayugvaa Raikva iti// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yahtad veda yat sa veda, sa mayaitad ukta iti// Taduha Jaanashrutih pautraayana upashushraava, sa ha samjidhaana eva kshattaaram uvaacha, angaare ha sa- yugvaanam iva Raikvam aattheti, ko nu katjham sa-yugvaa Raikwa iti//Yathaa kritaaya vijitaayaadharveyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yastad veda yat sa veda, sa mayaitad ukta iti// Sa ha kshattaanvishya, naavidam iti pratyeyaaya tam hovaacha yatraare Braahmanasyaanveshaanaa tadenam arccheti// Sodhastaaac chakatasya paamaanam kashamaanam upo- pavivesha, tam haabhyuvaada, twam nu bhagavah sa yugvaa Raikva iti: aham hy are; iti ha pratijijne; sa ha kshattaa, avidam iti pratyeyaaya/*

(In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Poutraayana- the grandson of the munificent grand father who happened to know the language of swans-heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant , also a charioteer, to find out about one Raikva an associate of a cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said: *Yathaa krityaa vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaahsaadhu kurvanti*/: ‘while many persons throw the dice, only the superior one wins the throw’! Meanwhile, the attendant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva!)

Janashruta approaches Raikva with gifts and offers his daughter, but the latter discards gifts, yet agrees to teach: IV.ii.1-5) *Tad u ha Jaanashrutih poutraayanauh sat santaani gavaam ishkam ashwatari-ratham tad aadaaya prati chakrame, tam haabhyuvaada// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataam shaadhi, yam devataam upaassa iti// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etaam bhagavo devataam shadhi, yaam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhivastv iti; tad u ha punar eva Jaanashrutitih potraayanah sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaya pratichakrame// Tam haabhyuvaada, Raivedam sahasram gavaam, ayam nishkoyam ashwatari rathah, iyam jaayayam graamo yasminn aasse: anv eva maa, Bhagavah, saadhiti.// Tasyaa ha mukham upodgrahnann uvaacha: ahahaaremaah Shudra anenaiva mukhenaalaapayisyathaa iti; te haite Raikva parnaa naama mahaavriseshu yatraasmaa uvaasa sataismai hovaacha/* (Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya’s daughter and said that he would not accept gifts from a low class person! He further stated that without all the gifts, he was prepared to instruct Janashruta all the same! In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge! And the Self Knowledge is what culminates vide VI.xvi is indeed ‘That is the Truth’ and ‘That is the Self’. ‘That art Thou’ since justice might be delayed in the eyes of the World but most certainly is never ever denied!)

Samvarta Maharshi

Samvarta the Son of Angiras. Angiras had eight sons called Brihaspati, Utathya, Samvarta, Payasya, Shanti, Ghora, Virupa and Sudhanva.. Samvarta was the third among the sons and he lived on inimical terms with his eldest brother Brihaspati. When once Brihaspati forsook the King Marutta, it was Samvarta, who managed for the King’s his Yajna. Samvarta was stated as a member of Indra’s court. He was stated as being in Brahmadeva’s saannidhya and worshiped Him. Samvarta and Brihaspati had disregared each other. As per Bhishma- Drona- and Shaanti Parvaas of Maha Bharata there were several

references. He was one of those who visited Pitaamaha Bhishma while the latter was on the his bed of arrows as arranged by Arjuna. It was he, who recited the praises of Śhiva to King Marutta so that the latter got gold. He too like Maharshi Durvasa had paralysed Indra's Vajrāyudha. Again, it was he who invited and got down Indra to the yajna conducted by Marutta.

It was Maharshi Samvarta who defined Streedharmas explaining: *Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dashavarshaa bhavet Kanya atha urthvam Rajasvala/* Samvarta Muni defines: an eight year old girl is called Gauri or the Fair one, a ninth year old is known as Rohini or a Cherry, a ten year aged is a Kanya or a maiden and thereafter a Rajasvala) *Prapte tu dwadashe varshe varsha ah kanyaam na prayacchati, Maasi maasi rajastasyaah pibanti pitarah swayam/* (In case the Kanya is not married on attaining of age, then pitru devatas are required to consume the menses material). *Maataa chiva Pitaa chiva jyeshtho bhataa tathaiva cha, Trayaste narakam yaanti drushtwaa kanyaa rajaswalaa/* (In case, the mother, father and the elder brother of the girl who has come of age still remains unmarried are destined to go to hell). *Yah karotyekaraanetre na vrishaleesevanam dwijah, Sa bhaikshubhugja - pannityasya tribhi varsher vishudyati/* (If a dwija or Brahmana-Kshatriya-Vaishya were to serve a low caste person in a night, then the atonement would be to beg alms and perform japa for three years!)

It was Maharshi Samvarta who extolled Bhagavan Dattatreya to Parashu Rama and guided him to reach the latter to his pratyaksha sannidhi. Chapter Two of this presentation on TRIPURA RAHASYAM is replete with Maharshi Samvarta.

Section Two on Origin of Bhagavan Dattatreya' birth - Examples of Kaushiki and Anasuya as 'Pativratas' vide Markandeya Purana

Son Sumati explained to his father about the causation of the State of Bliss viz. Yoga which conquers 'Bhautika Padaardhaas' (physical material) /worldly shackles) so that there would be no involvement of the cycle of births and deaths. In this context, he cited the example of Dattatreya Deva.

There was a Brahmana named Kaushika who was a leper by virtue of his fate but he had Kaushiki as the 'Pativrata' devoted to her husband. She would perform all physical services to the husband of cleaning, washing and all other ablutions to this extent of removing body rejects and the blood oozing from his wounds. The disabled husband was short tempered and nagging but she considered him as her Deva and worshipped him, fulfilling each and every desire of his. Once he longed for an attractive prostitute in bed as he saw her in the morning and insisted for her by the night. The wife searched for her all over with a view to beg her to sleep with him despite his contagious disease; she would try to locate her some how, offer her lot of money and also try to convince her in the name of mercy! The wife carried the husband on her shoulders at the night time but unfortunately due to darkness, she tripped on the road side and his legs hit a Sage Mandya in deep meditation. The angry Sage gave a curse that whosoever disturbed his meditation would die before the Sun rise by the next morning. Having heard the curse of the Sage, the 'Pativrata' made the return 'Pratigya' (challenging vow) that Sun would not appear on the Sky and the night would never be terminated.

All the Devas were frightened at the Challenge of the Pativrata and wondered what would happen to the entire Universe in the absence of Swadhyaya, Vashatkaara, Swadha and Swaahaa viz. Sun God, as a

result of this unfortunate development! In the absence of days and nights, there would not be months and Seasons, no 'Ayanaas' (Uttarayana and Dakshinayana), no count of Years, and no concept of 'Kaala Gyana' or of Time. If there were no Sun Rise, there would not be 'Snaanaas' nor daily Rituals, no Yagnas, no offerings to Devas through Agni (Fire), no crops to generate food due to drought and thus Universal Balance would be shaken up.

Devas prayed to Brahma who advised them to approach the 'Maha Pativrata' Devi Anasuya, the wife of Sage Atri and daughter of Kardama Muni. Anasuya advised Kaushiki about the enormous loss to the World as a result of her Pratigna. Women have the unique task of performing service to husbands while men have other duties like Rituals and that she was proud of Kaushiki as a Pativrata. Even Gods descended to request her and that itself was a proof of her achievement. But the most essential task at that hour would be to facilitate Sun to rise and hence should withdraw her Pratigya. Finally Anasuya declared: *Yatha Bhatru Samamna anyamaham pashyami Devatam, thena satyaena viproyam punarjeevatvanamah.* (If I had never known any Deity as important as my husband, then the Brahmana Kaushik would be reborn afresh devoid of any disease!).

[Anasuya the wife of Atri and the illustrious Kardama Prajapati ; Sumati who was an outstanding Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with: indeed Devi Koushiki too was like Sumati her self!]Thanks to Anasuya's intervention, the crisis was averted and the Devas blessed her that Brahma, Vishnu and Maheswara would be born with Rajasika Guna as Soma (Moon), Vishnu as Dattatreya with Satvika Guna and Siva as Durvasa with Tamasika Guna]

[Explanaton on Pativrataas : Chaturvidha Veda Mahilas and Sapta Pativrataas

Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharma patni/ An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself!

Chaturvidha Veda Mahilas / Vedic Seeker Strees of fame: Ghosha, Lopamudra, Maitreyi, Gargi: Ghosha was the grand daughter of Dirgha Tama and Devi Pakshivat, both being the worshippers of Ashvini Devatas or the Celestial Physicians; Ghosha who remained a spinster as he had leprosy too worshipped the twin Ashwinis and authored Hymns of Praise with the desire of curing her disease and bestowing conjugal happiness and excelled herself as a Great Seeker; Lopamudra was the wife of Agastya Muni who originally created her by his Mantra Siddhi and gave away as the daughter of the King of Vidarbha; she attained extraordinary knowledge of Rig Veda and entered into enquiries with the Muni and finally the latter was so impressed and accepted as his life partner with the distinction of scripting Hymns that defined the rights and duties of men and women as equal partners of family life; Maitreyi was the wife of Yagjnyavalkya who also had another wife named Katyayani a pious woman but Maitreyi had the unique distinction of Rig Veda dedicating some ten stanzas accredited to her fund of knowledge and acquired the epithet of being a Brahma Vaadini which enhanced the husband's erudition; once when Yagjnyavalkya decided to renounce his Ashram into Sanyasa, Katyayani opted for wealth but Maitreyi opted for wealth and Immortality and the latter secured the same; Gargi had the distinction of dominating a Vidvat Sabha

at a Brahma Yagnya performed by Videha the Formless King Janaka the Rajarshi and embarrassed Yagnyavalkya Muni with confusing queries about Amta and Paramatma such as: *‘where is the layer above the Sky and below the Earth stated in Scriptures as the symbol of the Past- Present and Future situated?’* Sapta Pativratas: Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati: An explanation of a Parivrata refers to Ahalya though she slept with Indra but she had her husband Muni Gautama was genuinely on her mind and when turned into a stone due to Gautama’s Shaap Rama purified her too for her dereliction due to her ignorance; Draupadi though she married Pancha Pandavas since all the Pandavas were of the Amsha of Indra whose virility was distributed to Devi Kunti through Yama Dharmaraja to beget Yudhishtara, Vayu Deva to beget Bhima, Arjuna from his (Indra’s) own and Ashwini Kumars from Devi Maadri as Nakula and Sahadeva apart from the fact that Draupadi was Indra’s better half viz Sachi Devi who was originally Yagneshani the daughter of Agni as clarified in Markandeya Purana ; Devi Sita despite Ravana’s pressure tactics had only Rama always; Devi Tara the wife of Vaali but the Tradition of Kishkindha allowed Sugriva to marry after Vaali’s death as approved by Rama himself and Mandodari of course was a fixation on Ravana despite his infatuation with Sita; Anasuya the wife of Atri and the illustrious Kardama Prajapati ; Sumati who was an outstanding Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with.]

Bhagavan Dattatreya is the son of Maharshi.Atri the Brahmamaanasa Putra who practised severe penance and attained Brahma jnana. He married Anasuya the daughter of Karjam Prajapati. Anasuya as the name indicates, was devoid of taint of envy. She was a Pativrata an embodiment of chastity who worshiped and considered her husband as Parameshvara. Her fame and glory spread far and wide, all over the three worlds. Knowing her greatness Indra and other deities feared that they may lose their supremacy and that she may snatch their celestial treasures from their hand. They approached Brahma, Vishnu and Mahesh, described the greatness of Anusaya to them and entreated them to arrest the ever increasing powers and glory of Anusaya by somehow causing a blemish on her chastity. The Tri Murtis agreed to do it. They transformed themselves into mendicants and approached the hermitage of Atri Maharshi. They begged for alms. At that time , Atri Maharshi had gone to a river to offer his daily ablutions. Anusaya welcomed them with respect and offered them seats. She washed their feet and worshipped them. The guests became impatient and feigned great hunger. They demanded that food be served to them immediately as they could not wait till the return of Atri. Anusaya invited them to the dining center and after offering the proper seats was about to serve food. At that critical juncture the guests made an unusual request. They said, ‘Oh! Pious one, we desire that you should disrobe yourself and serve food without wearing any garment. Then only will we eat the food served to us . Please tell us if this is not possible , we will go elsewhere’. Anusaya thought for a while, ‘If I refuse to comply with the condition laid down by these guests they may go away without eating food. Atithis (unexpected guests) cannot be turned away, they are an aspect of Paramatma Himself.. She cogitated: ‘My mind is pure. The spiritual strength of my husband will surely save me’. She declared her willingness to serve food as desired by them and went into the kitchen. She meditated and prayed at the holy feet of her husband. With a motherly feeling towards the guests she went naked into the dining place to start serving the food but, Lo! and behold! By that time the three guests were transformed into infants. She fondled the infants and at the sight of these hungry infants lactation welled up from her bosom. She happily breast fed them. When Atri rishi returned home , to his amazement, he found Anusaya fondling three new born babies. Anusaya rose and offered the three babies at the feet of her husband.

Atri Maharshi went into a trance and recognized the trio as Brahma, Vishnu and Mahesha. He reverentially greeted them with folded hands. After witnessing the devotion and purity of couple the three infants assumed their real forms and requested the couple to ask for a boon. Atri directed Anusaya to seek a boon from the trinity. Anusaya replied that he might ask them to actually become their children. The trinity granted the boon and left for their celestial abodes in their subtle form and joined their consorts.

Vishnu took the form of Bhagavan Datta, Brahma took the form of Chandra and Mahesh took the form of Durvasa. After some time Chandra and Durvasa sought the permission of Anusaya to leave. Durvasa expressed his desire to go on a pilgrimage and do penance. Chandra put forth his request, ‘ I will reside in the region of the Moon. Therefore you can see me daily. Don’t grieve at our departure. Bhagavan Datta combines in himself the divine qualities of three of us. He will always be with you. Datta is Lord Vishnu himself. Vishnu pervades in the whole universe , so you will never experience separation from him. He will live according to your hearts desire . so permit me to leave”. Taking the permission of their mother Chandra reached the region of the moon and Durvasa left on a long pilgrimage.while Bhagavan Datta remained in the hermitage of Anusaya.

Section Three on Bhagavan Dattatreya on Shodashopachaara Pujaavidhaana

Dhyaana:

*Gururbrahma Gururvishnu Gururdervo Maheshwarah Gurursaakshaat Parabrahma tasmyai Shri
Gurave Namah/*

Aavaahayaami:

*Aavaahayaami sadbhataa nityaananda mahaamatim, sarvadharmaparam nityam purnaananda
vigraham/*

Shri Sadguru Para Brahmane namah aavaahayaami/

Aasanam:

*Kalpadrumoole maniveda madhya, Simhaasanam swarvamayam suratnam, vichirta
vastraamritamachyutaprabho, grihaana Lakshmee dharanee samanvita/*

Shri Sadguru parabrahmane namah aasanam samarpayaami/

Paadyam:

*Gangaajalam samaaneetam sugandha dravya samyutam, paadyam grihaana bho Swaamin, teertha
paada Dayaakara/*

Shri Sadguru Parabrahmane namah, paadayoh paadyam samarpayaami/

Arghyam:

*Dharma swarupa Dharmagjnah tulasee daama bhushana, kambugreevamayaa duttam grihaanaarghyam
namostute/*

Shri Sadguru Parabrahmane namah, hastayih arghyam samapayaami/

Aachamanam

*Jnaana vairaagya sampanna bhavarogaika bhesaja, grihaanatwam mayaadatam idam
aachamaneeyakam/*

Shri Sadguru Parabrahmane namah, aachamaneeyam samarpayaami/

Snaanam

*Gangaadi punya salilaih mayaaneetaih shubhaavahaih, snaapaishyaamayham bhaktyaa prasanno bhava
sadguru/*

Shri Sadguru Parabrahmane namah, snaanam samarpayaami/

Vastram

*Swarnaachalam chitra vichitra shobhitam koushya yugmam parikalpitam mayaa/ Daamodaa
praavaranam grihaana maayaachala praakrita divya rupa/*

Shri Sadguru Parabrahmane namah, vastrayugmam samarpayaami/

Gandham

*Kastuurikaa chandana karnamaani kashmeera samyojita gandhaasaaraih, vilepanam sveekuru Deva
Deva Shri Bhumi vakshoja vilepanaarham/*

Shri Sadguru Parabrahmane namah, gandham dhaarayaami/

Yagnopaveetam

*Tantum tanvan mayaabhaktyaa Brahma sutram vinirmitam daasyaami dhaaranaardhamvai grihaana
rahmavidvara/*

Shri Sadguru Parabrahmane namah, yagnopaveetam samarpayaami/

Yagnopavaata dhaaranaanantaram aahamaneeyam samarpayaami/

Pushpam

*Kalharaischampankairyairajee punnaagairmallikaadibhih, mandaaraih pujaishyaami sweekurad
Aachaara sattama/*

Shri Sadguru Parabrahmane namah Pushpaih pujayaami/

Anga Puja

Om Teertha paadayanamah Paadou pujayaami

Om Lalaataaya namah Janghe pujayaami

Om Aadhaara Bhutaaynamah Jaanuni pujayaami

Om Vishva prapujitaaya namah Uruu pujayaami

Om Jitendriyaaya namah Guhyam pujayaami

Om Sthitahpraginyaaya namah Katim pujayaami

Om Mitaashanaaya namah Udaram pujayaami

Om Vishaala Vakshaayanamah Vakshsthlam pujayaami

Om Shudha Hridayaaya namah Hridayam pujayaami

Om Shishya vatsalaaya namah Sthanou pujayaami

Om Aatmoddhaarakaaya namah Bhujou pujayaami

Om Daana hastaaya namah Hastou pujayaami

Om Kambukanthaaya namah Kantham pujayaami

Om Prasanna vadanaaya namah Mukham pujaami

Om Mridu bhaashnaaya namah Jihvaam pujayaami

Om Karunaa jala nidhaye namah, Netre pujayaami

Om Shastraanusaarine namah Karnou pujayaami

Om Sarvagjnaayanamah Sarvaanyaangaani pujayaami

Dhupam

*Vanaspatirasairdivyairnaanaa gandhyassusamyutam, aghneyassarva devaanaam dhupoyam
pratigrihyataam, Shri Sadguru Para Brahmane namah Deepam darshayaami/*

Naivedyam

Satyam chittena parishinchaami Amritamastu, Amritopastaranamasi swaaha-

*Pakvaannam panchabhakshaani go ghritam suupa sanyutam, lehyam peyam tathaa choshyam sweekuru
Praana vallabha/*

*Om Praanaaya swah- Om Apaanaaya swah-Om Vyaanaaya swaah-Om Udaanaaya swah- Om
Samaanaaya swaah- Uttaraaposhanam saparpayaami-Hastou prakshaalayaami- Paadou prakshaalanam
saparpayaami- Shuddhaachamaneeyam saparpayaami/*

Taambulam

*Poogeephalaissa karpurairnaagavalleedalaityutam, muktaachurna samaa yktam taambulam
pratigrihyataam/ Om Sadguru Para Brahmane namah taamboolam samarpayaami/*

Neeraajanam

*Neeraajanamidam jnaana deepaka sadgunaakara, pooraitvaa mano vaancchaam sweekuru bhajana
priya/*

*Mangalam Jagaduddhaara Mangalam Deshikottama, Shri Sadguru Para Brahmana namah neeraajanam
samarpayaami/*

Mantra Pushpam

*Shraddhaa bhaktyaa akshasaicha hritpadma sahitam guro, mayaarpitam Mantra Pushpam sweekuru
shishya vatsala/*

Shri Sadguru Para Bahmane namah/ Mantra pushpam samarpayaami/

*Namah prasanna vadana namah, kaarunya saagara/ Namah karma phala tyaagin namah paapa
nikrintana//*

*Namostvanantaaya sahasra murtaye, sahasra paadaakshi shiroru baahave/ Sahasra naamne purushaaya
shaasvate, sahasra koteeyuga dhaarine namah, Shri Sadguru Para Brahmane namah/ Sapradakshina
namaskaaraan samarpayaami/*

*Tvameva maataacha pitaa tvameva, tvameva bandhuscha sakhaa tvameva, tvameva vidyaa dravinam
tvameva, tvameva sarvam mama Dva Deva/ Shri Sadguru Para Brahmane namah, cchatram -
aacchaadyadyaami, chamaram veechayaami- nrityam darshayaami, aandalikaanaarohayaami, ashva
naarohayaami-gajaanaarohayaami- samasta raajopachaaradevopachaara shaktyupachaara bhaktyupa
chaara pujaam samarpayaami/Sarvam Shri Parameshvaraaranamastu/*

Section Four on Bhagavan Dattatreya as an outstanding personality of total immunity from various human aberration and weaknesses .

[Vishleshana on 1.. Tapatrayas .2. Ishana Trayaas 3. Trigunaas. 4. Tri Kankshaas.5. Tragnis 6.Tri Kalpa
Kaalamaana 7. Chatur Atmas. 8. Chaturashramaas 9. Chatur Bhaavas. 10. Chatur Balaas 11.
Chaturvidha Jeeva/ Vaishvaanara Sthiti12. Chaturvidha Paashaas 13. Chaturvidha Purushaarthas
14.Chaturvidha Upayaas 15.Chaturvidha Jeeva / Vaishvanara Sthiti. 16. Pancha Jeeva Pravahas or Five
Flows of LifeShat Bhaavas 17. Pancha Shikhas. 18. Pancha Naada. 19. Pancha Vigjaana20. Shat Bhava
21. Shat Chakra 22. Shat Karma23. Shat Saadhanaas 24. Shodasha Tatvaas

1.Tapatrayas:

Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi
Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In
Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all
human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas
originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are

either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya.

2. Ishana Traya:

Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas.

3.Triguna: Saatvika, Rajo Guna and Tamo Guna; the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceipt, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance!)

4.Trividha Kankshaas or three Natural Aspirations:

Kanta, Kanaka and Keerti or Physical -Material-Fame

5.Tryagnis: The fires are of Kama /Lust, Krodha or Anger, Kshudha or Hunger

6. Trikalpa Kaalamaana: The concept of Kaalamaaa or the Time Cycle is calculated on the basis of Padardha (Matter) and Parithi (Space); the sum of Space occupied and the movement of Matter determined is the Paramaanu Samaya (atomic time). Thus the Matter, Space and Time are measurable. The Time Units were arrived as per the mix of these Entities called Transerenus or celestial atoms and the duration of integrating these entities. The smallest unit of three transerenus is called 'triti'; hundred tritis make one vedha; three vedhas make a lava; three lavas make one nimesha or blink of an eye; three

nimeshas one kshana; five nimeshas one kashta or eight seconds; fifteen kashtas one laghu or two minutes; fifteen laghus one nadika or danda; six-seven dandas one fourth of a day or night; four praharas or yamas make one day and night; two pakshas a month; two months a Ritu /season; six months one Ayanam or two complete movements of a year by Sun; Dakshinayana is the movement of Surya from top to bottom and Uttarayana is the movement of Sun from bottom to top. 365 combinations of a day and night make a year. Normally the span of human life is hundred years. A human year is a day to Devas; Satya Yuga is stated to have a span of 4800 Deva Years; Treta Yuga 3600 Divine years; Dwapara Yuga 2400 years; Kali Yuga 1200 years; 12000 divine years one Maha Yuga; 1000 Maha Yugas make one Kalpa or a day to Brahma and two Kalpas one day and night to Brahma; Brahma's life span is 100 Brahma Years or two Pararthas; one Maha Kalpa is half of Brahma's life span; Brahma's present age is now fifty years plus; that is how our daily prayer states: Dwiteeya Parthaey! One Maha Kalpa there are a mind-boggling 311040 crore of human years. We are now in the 28th Kaliyuga of the First Day of the First Year of Sweta Varaha Kalpa, second Paratha in the reign of the Seventh Manu Vaivaswata. Kali Yuga is calculated to have commenced on 17th February 3102 BC of Julian Calendar. Each Manu rules for 71 Maha yugas. Brahma is 51 year old having lived for 155 trillion years. We are now in the Third Kalpa (Varaha Kalpa).

7. Chaturaatmaas: Stated to possess four types of Antahkarana or Inner Consciousness viz. Manas-Buddhi-Ahamkara- Chitta;

8. Chaturashramas: Brahmacharya- Grihastha-Vanaprastha- Sanyasa. A Brahmachari moves to his Guru's residence and follows a disciplined routine like 'Swadhyaya' (Study the self), 'Agni Susrusha', 'Snaana', 'Bhikshatana' (Soliciting food grains by moving around), assisting Guru in the tasks assigned, learning from him, and after achieving the stage of Perfection, for seeking the permission of the Guru entering 'Grihastashram' through Vedic Wedding, earning by one's own earning capacity and fortune, look after wife and children, parents, other dependents, destitutes, animals, birds etc; perform daily rituals of Pancha Yagnas viz. Deva Yagna (Worship of 'Ishta Devata' or Deity of choice); Brahma Yagna (Study of Vedas, Scriptures and religious books to enhance Divine Knowledge); Pitra Yagna (Contemplating of the Teachings of Fore-fathers, Family Gurus, Sages and well-wishers to preserve family traditions); Bhuta Yagna (Extending help and sympathy to the needy, including animals and other species); and Nara Yagna (respect to elders, ladies, and co-human beings to maintain social and cultural ties). The Grihastis (House Holders) must also give away charities according to one's ability and aptitude. He should also satisfy Athithis (Guests), relatives and servants, again as per maximum possibility. In fact Athithi Yagna is an important off-shoot of Nara Yagna, as turning away Atithis who turn up unannounced need to be fully cared for, since their curses take away a good stock of the 'Punya' and more over the sins of Atithis are passed on to the hosts! Thus after the daily Yagnas are executed earnestly, the Grihastis redeem their debts and augment the stock of their virtues. Thereafter the Grihasti (House-holder) gets old and retires from active life and would enter Vanaprastha Ashram by ensuring upkeep of health and worship to Almighty, as a stepping stone to the next Ashram of Sanyasa (Renunciation).

9. Chaturvidha Balaas: The might of Baahu or Physical, the strength of Manas or Mind, Dhana or of Money Power and Bandhu or of strong hold of relatives constitute Chatur vidha balaas.

10.. Chatur Bhavah or Four Aspirations of Life viz. Dharma-Artha-Kaama- Moksha

11. Chaturvidha Paashas : or human bindings are four viz. Asha-Moha-Maya-Karma viz. Possessiveness-Infatuation-Make Belief-Excessive Involvement

12. Chaturvidha Purusharthas: Human ambitions are essentially four viz. Dharma-Artha-Kaama- Moksha viz. i. Virtue- ii. Material Contentment, Prosperous Living iii. Infatuation, Make Belief and Excessive Involvement iv. Liberation

13. Chaturvidha Upaayaas: or Means to an End viz. Saama-Daana-Bheda-Danda or Counselling-tempting by material benefits, divide and rule and final recourse is to punish

14. Chaturvedavit: or Mastery of Chatur Vedas as He was the Originator of Vedas; Ekapaad or He fills in the Universe with just one foot; Samaavartah or He alone rotates the Wheel of Samaasra; Anivrittatma or Bhagavan is Static and Unmoving but the Universe rotates around him.

15. Chaturvidha Jeeva / Vaishvanara Sthiti:

Mandukyopanishad elaborates four states of Prototype Human existence viz. Jaagrita-Swapna-Supta-Turiya: *Jaagrita sthaano bahispragjnah saptaanga ekovimshati mukhah sthula bhug Vaishvaanarah prathama paadah/* ((The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagrita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Agnihotra or Vaishvanara Sacrifice as in the case of Vaishvanara Self: ‘Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of *Saptangas*. Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karmendriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana-apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as ‘Vishva’ or the enjoyer of what all the Universe is capable of offering by way of pleasures and experiences and ‘Nara’ or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of- maintained by- and -periodically destroyed too, giving way to another cycle of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self- prescribed, even as the Supreme remains yet unknown! *Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijasa dviteeya paadah/* (‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : An individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which

the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of 'so called' reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: In the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent! Thus returning to the concept of 'Taijasa', the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.) *Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah prajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/* (The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'prajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as - *ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: 'That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experimental and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep.) *Esha sarveshvarah esha sarvajnaaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/* (Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: the latter should learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with

his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)

16. Pancha Jeeva Pravahas or Five Flows of Life:

Panchashrotombum panachayoni ugra vakraam pancha praanormim pancha buddhyaadi moolam panchaavartam pancha dhukhaugha vegam pancha shad bhedaam pancha parvam adheemah/ (The ephemeral Universal Existence and the Ultimate Truth and Reality of Parameshvara are realised by way of five some means viz the Five Flows or streams of Life from five sources which are too swift to control and overwhelming. The powerful currents of the waves or the Pancha Praanas or the Five Vital Energies of Praana-Apaana-Vyaana-Udaana-Samanas with defined functions dominating the very existence of each Being. The roots of the functions are five perceptions that each of the physical organs emanate. The ‘panchaavartaam’ or the five currents of mighty force tend to impact ‘pancha dhukhaugha vegaam’ or five intense and swift floods of painful twinges which are spread out as fifty magnified forms of severity and sharpness with five branches of perceptions experienced! These are stated to be Ignorance, pride, fear of life and constant fear). (Source: Svetaashvatara Upanishad)

17. Pancha Shikha:

Pancha Shika or the five tufts on the top of the head ie is the Place of the Cerebral Nucleus (Sahasrara) representing intellect, memory, farsightedness, duty and knowledge-another explanation is that a Brahmana by birth attains the status of a Dwija or twice-born once the Five Duties are taken up viz. Gayatri Dhyana and Japa-Yagnopaveeta-**Pancha Shikha**- Yagnya- and Veda Pathana and most significantly the practice of Brahmacharya or Celibacy

18. Pancha Naada:

Naada or what caused the Union of Purusha and Prakriti; Naada variations are: the Panchamaya Naada or the Source of Subtle Sound, Sukshmamayi Naada or the Minutest Sound, Pashyanti Naada or the Perceptible Inner Sound or Voice, Medhyamayi or the Intellectual Sound and Vaikhari or the Articulated Sound; again Naada encompasses Five Features viz. Samanyaya or Togetherness of Prakriti and Purusha-Maya and Reality, Sambandha or relationship, Kshobaka or Inducer / Activator; and Kshobhya or the Activated and Kshobana or the Activity or the nion referred to earlier. In brief, Naada is the resultant of Connection-Inducement, Exciter, Excited and Union.

19. PanchaVijnana:

Panchasvadhikaraneshu adhilokamadhi jyautishama adhividhyam adhi prajam adhyaatmam, eta mahaassahitaa ityaachakshate, athaadhilokam, prithivi purva rupam, dyour uttararupam, aakaashah sandhih/ (May we be blessed with ‘brahma varchas’ or spiritual brightness enabling us to meditate the ‘Panchashu adhikaranaas’ or five means of Vijnana or knowledge viz. ‘adhilokam’ or Tri Lokas, ‘adhi jyautisham’ or about the degree of splendour of each of the Worlds, ‘adhividyam’ or the distinctive

knowledge of each of the Lokas and their Unifying Spirit, 'adhiprajam' or about the Spiritual patterns of the inhabitants of the Lokas and 'adhyatmam' or of physical strengths and weaknesses. Normally three categories are mentioned as 'Adhibhoutikam' or External Body based, 'Adhyatmikam' or inner psychological based features and 'Adhi Daivikam' or God made blessings or problems affecting individuals; but in this case, reference is made to five factors referring to the totality of the Universe! Hence the expression above is 'purva param' and 'uttaraa param' or the expressions related to an individual or in the Universal context. Hence the word 'Athaadhilokam' or the totality of Universe is referred to! In this Uttara rupam, mention is made first to 'dyuah-aakasha and sandhi' or heaven, sky and the Intermediate Region of 'Sandhi'. (Source: Taittiriya Upanishad)

20. Shat bhavas:

Shanti Bhava or the Attitude of Peacefulness as practised by ages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell

Arishad vargas: or Shat Gunas: Kaama or Desire, Krodha or Anger, Lobha or Avarice, Moha or Infatuation, Mada or Ego, Matsara or Jealousy.

21. Shat Chakras:

Moolaadhara, Swadhishtana, Manipura, Anahita, Visuddha, Ajnaa from bottom to top of backbone; [and Sahasraara there beyond].

Devi Bhagavata Purana describes about physiological cum psychological analysis of human body, especially of various Nadis (Life webs) and Chakras. The word 'Nad' means streams; in the context of Yoga, Nadis are channels of Kundalini Energy as also of connectors of nerves or 'Snayus'. The subtle yoga channels of energy from mind as well as 'Chitta' or consciousness of the self are through various physiological cords, vessels/tubes, nerves, muscles, arteries and veins. There are 350,000 Nadis in human body (Ayurveda) mentioned 7,50,000 Nadis) but the principal nadis are fourteen viz. Sushumna, Ida, Pingala, Gandhari, Hastajihva, Yashasvini, Pusha, Alambusha, Kuhu, Shankini, Payasvini, Sarasvati, Varuni and Yashodhara. The most important Nadis however are the first three above. Sushumna is at the center of the spinal cord and is of the nature of Moon, Sun and Agni or Fire. It originates from Sacral plexus or a network of nerves at the spinal base upto the head at the top.

It is from *Moola Adhara Chakra* and terminating at Sahasraara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knowledge) and 'Kriya Shakti' (Energy of Action). The middle portion of the Bhulinga nadi has the luminosity of several Suns, above which is the Maya Bija Haratma representing the sound like 'Ha'. Thereabove is 'Kula Kundalini' representing Serpent Fire of red colour. Outside the Kundalini is the 'Adhara Nilaya' of yellow lotus colour denoting four letters viz. Va, Saa, Sa, Sa; this is the base or Moola Adhara supported by six lotus formations. Beyond the Moola Adhara is the *Manipura Chakra* of cloud lightning colour comprising ten lotus petals representing ten letters da, dha, na, ta, tha, da, dha, na, pa, pha. This Mani

Padma is the dwelling spot of Vishnu. Beyond the Mani Padma is 'Anahata Padma' with twelve petals representing Kha, Ga, Gha, ma, cha, chha, ja, jha, lya, ta, tha. In the middle is Banalingam, giving out the sound of Sabda Brahma. Therafter is *Rudra Chakra* which represents, sixteen letters : a, a', i, i', u, u', ri, ri', li, lri, e, ai, o, ar, am, ah. It is in this place that 'Jeevatma' gets purified into 'Paramatma' and hence known as '*Visuddha Chakra*'. Further beyond is '*Ajna Chakra*' in between the two eyebrows where the 'self' resides representing two letters ha, and ksha, one commanding another or Paramatma commanding Jeevatma. Even above is the '*Kailasa Chakra*' which Yogis call as *Rodhini Chakra* the central point is the 'Bindu Sthan'. In other words, a perfect Yogi has to perform Puraka, Pranayama, fix the mind on Mooladhara lotus, contract and arouse Kundalini Shakti by lifting by 'Vayu' between anus and genitals, pierce through the Adi Swayam Linga through various lotus petals and lotuses as described above, reach Sahasrara or thousand petal lotus and Bindu Chakra by the Union of Prakriti and Purusha.

Could there be another example of the breaking of barriers as delineated in 'Lalitha Sahasranama' as follows! '*Mooladharaika nilaya, Brahma Grandhi vibhedini/ Manipurantharuditha Vishnu grandhi vibhedini/ Ajna Chakrantharalakstha Rudragrandhi vibhedini/ Sahasraambujarudha/ Sudha Sarabhi Varshinii / Tatillatha Samaruchih Shatchakropathi Samsthita / Mahasakthih Kundalini/ bisathanthu taniyasi/* (Lalita Sahasra Nama describes about the practice of 'Avayava Yoga' or Limb-wise yoga practice to Shad Arishad Vargas or Six major enemies of Kaama-krodha-moha-lobha-mada-matsaras and eight stepped Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana Samadhi)

22. Shat Karma:

Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/ (Regular observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa - veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead.

23. Shat bhavas:

Shanti Bhava or the Attitude of Peacefulness as practised by ages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell.

24. Sapta Sadhana:

Sapta Sadhana: or righteous paths of Realising Brahman by Sadhanas-viz. Karma Yoga, or disinterested physical control-Bhakti or the Path of Love-Rajasa Yoga or Psychic Control-and Jnaana Yoga or by the power of Spiritual Knowledge or Awareness]

Section Five on Bhagavan Dattaatreya a Master of Para and Apra Vidya- as per Kathopnishad and Munadakopanishad quoted

The two distinct approaches of Para and Apra Vidya could however lead to the same objective. If there is a close look, Apra is none too easy any way. The normal generations are hardly oriented to the Apra Vidya as that is possible for 'Kaarana Janmas' alone as the very special class backed by the karma paripakvata of sanchita-prarabdha- and most essentially the Agaami too since the 'karma katrutva' of the future account gets totally closed as the Parama Hamsas tend to absorb into the Unknown! To the recall of such exemplary Parama Hamsas one could but admire as one does to the Supreme! Indeed, adequate grounding of the so called 'Paraa jnaana' of Veda-Vedangas, the code of Rituals and the 'parijnaana' or the Karma Kanda enables and constitutes a solid step to the Higher or Superior 'Aparaa Jnaana' to accomplish 'Tadaksharam' or that Ultimate! The 'Para-jnaana' or the 'Aihika Jnaana' of somewhat inferior approach to Brahma Vidya- in contrast to 'Apra-Jnaana' or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

[Vishleshana as explained in 1.Katha Upanishad and . 2. Mundakopanishad

1. Katha Upanishad

On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity with Brahman

I.ii.1-6) Anyacchreya anyadutaiva preyaste ubhe naanyarthe purusham sineeta, Tayoh shreya aadanaa –nasya saadhu bhavati, heeyaterthaad ya u preyo vrineete//Shreyascha preyascha manushyametastou sampareetya vivinakti dheerah,Shreya hi dheerobhi preyaso vrineete, preyo mando yogakshemaad vrineete// Sa twam priyaan priyarupaamscha kaamaan abhidhyaayan Nachiketo, tyasraaksheeh,naitaam srinkaam vittamaemavaapto yasyaam majjanti bahavo manushyaah// Duramete vipareete vishuchi Avidyaa yhaa cha vidyeti jnaataa, Vidyaabheepsinam Nachiketasam manye na twaa kaamaa bahavololupanta// Avidyaamantare vartamaanaah swayam dheeraah panditam manyamaanaah, Daridramanya maanaah pariyanti moodhaah, andhenaiva neeyamaanaa yathaandhaah/ Na saamparaayah pratibhaati manyamaanaah,Dandramyaa maanaah pariyanti moodhaaha andhenaiva neeyamaanaa yathaandaah/

(After comprehensively testing Nachiketu, Yama then decided to explain the tenets of Brahma Vidya. There are two ways of human aspirations viz. 'Shreya' or Vidya and 'Preya' or Avidya and the paths of Pleasure and Sacrifice are distinct and divisive as the evil go to hell and the virtuous have their destination as heaven; this is the simple but definite explanation of existence of the Self after death. As both the preferable and pleasurable paths are open to a Being, the person of knowledge selects the ways of virtue

and sacrifices while the ignorant one opts of the body pleasures. While knowledge and ignorance were contradictory, Yama appreciated Nachiketa who scrupulously avoided the diversity of pleasures and temptations of life and followed a unified and well defined route of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like blind leading blind. Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre!)

I.ii.7-9) *Shrava-naayaapi bahubhiryo na labhyah shravantopi bahavoyam na vidyuh, Ascharyo vaktaa kushalosya labdhaa ascharyo jnaataa kushalaanushishtah/ Na narenaa varenaa prokta esha suvigjneyo bahudhaa chintyamaanah: ananya prokte gativratra naasti aneeyaan hi atarkyam anupramaanaat// Naishaa tarkena matiraapaneyaa proktaanyenaiva sujanaanaaya preshta: yaam twam aapah satyadhrutir bataasi; twaadrubhuyaana Nachiketa prashta//*

(Dharma Raja now complimented Nachiketa as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be: ‘ananya prokte’ as the Supreme is identical with the Self; ‘na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachiketa’s inquisitiveness that one could assimilate this awareness)

I.ii.10-12) *Jaanaami aham shevadhiriti anityam, na hi adhruvaih praapyate hi dhruvam tat, tato maayaa Natikesaschitognir anityaiar dravyaih praptavaan asmi nityam/ kaamasyaaptim jagatah pratishthaam krator aananthyam abayaya param, stomaamadad urugaayam pratishthitaam dryshtvaa dhritya dhruvyaa dheero Nachiket tyasraakshi// Tam durdarsham goodhamanupra -vishtham guhaahitam gahvareshtam puraanam adhyatma yogaadigamena devam matvaa dheero hrishikeshau jahaati/*

(Yama Raja continued his appreciation to Nachiketa further stating that since the permanent article would not be achieved by resorting to the impermanent desires, the latter resorted to the Nachiketa Agnihotra to attempt to reach the Lasting Objective. On the indications of receiving flashes of enlightenment , Nachiketa! You examined the Truth vis-à-vis the Untruth by way of immense meditation and introspection and finally swung to the unchangeable option of reaching the shores of Hiranyagarbha despite the intense conflict of your psyche to tide over the very powerful and deep rooted waves of materialism! My compliments to you for the exemplary courage and conviction that you had displayed! It is rare that you desired to opt for the ‘durdarsham’ or hard to vision, ‘gudham anupravishtam’ or subtly hidden and stationed inaccessibly, ‘guhaateetam’ or located beyond in the realms of intellect, and ‘gahvarestham’ or existent in the midst of desolation and misery originating from- and deeply imprisoned by- the body parts and sensory organs!)

On visioning the portals of Brahman, Nachiketa enquires of Vedas, Om and characteristics of the Self

I.ii.13-14) *Etatcchrutvaa samparigruhya martyah prahrvaga dharmyam anumetamaapya, Samodate modaneeyam hi labdhvaa vivrutam sadya Naachiketasam manye// Anyatra dharmaadanyatraadharmaad anyatraasmaat kritaakritaata, Anyatra bhutaacca bhavyaacca yattatpashyasi tadvada/*

(As Yama remarked to Nachiketa, the latter was virtually in a trance receiving the instructions and realised that he visioned a total segregation of mortal delights and gradual inflow of the serene waves of Immortality and it seemed that the mansion of Brahman looked to have opened up even as the message of Yama was received that Nachiketa would now be fit for emancipation! Then Nachiketa's first query to Yama was to explain to him as to what indeed was that Unique Object he visioned was as distinguished: 'anyatra dharmat anyatraadharmaat' or from virtue and vice, 'anyatraasmaat kritaakrita' or the cause and effect and 'anyatra bhutaat cha bhavyaat cha' or the past and the future!)

I.ii.15-17) *Sarve Veda yatpadam aamananti tapaasmi sarvaani cha yadvadanti, yad icchhanto brahmacharyam charanti tatte padam sangrahe na braveemi Omintetat// Etadyekaaksharam Brahma etaddhyekaaksharam Param, Etadhye- kaaksharam jnaatvaa yo yadacchat tasya tat// Etadaalambanam shreshtham etad aalambanam Param, Etadaalambanam jnaatvaa Brahma loke maheeyate//*

(Now the effective Instruction by Yama to Nachiketa commences: The ultimate objective of Vedas promulgate one Unique Voice; this Voice is what all austerities make most significance of; and that Single Voice which all the persons of Brahmacharya or Self Discipline and restrained regulation vouchsafe for **OM!** 'Etadyekaaksharam Brahma/ Param' or OM is the prefix for all prayers to Hiranyagarbha Brahma or the Supreme Brahman Himself alike; any body meditating on OM is applicable to both)

I.ii.18-19) *Na jaayate mriyate vaa vipaschin naayam kutaschin na vabhuva kaschit, Ajo nityah shasvatoyam purano na hanyate hanyamaane shareere// Hantaa chen manyate hatam, Ubhau tau na vijaaneeto naayam hanti na hanyate//*

(The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!)

I.ii.20) *Anoraneeyaan mahato maheeyaan atmasya jantornihito guhaayaam, Tam akrotuh pashyati veeta shoko dhatu prasaadaan mahimaanam aatmanaah/*

(The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one's heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : 'I am the Self' and thereby become 'veeta shoka' of free from sorrow!)

I.ii.21) *Aaseeno duram vrajati shayano yaati sarvatah, kastam mahamadam Devam madanyo jaatumarhati/*

(It is this Self or the Consciousness that could travel places and see everything in its memory even being motionless: it is like the typical entity capable of 'darshana-shravana-manana-vijgnana' or seeing-hearing-recalling and remembering experiences. Yet being conditioned by the body and sensory adjuncts, it is able to positive and negative influences as these experiences are as in a prism.)

I.ii.22) *Ashareeram shareereshu anavasteshva avasthitam, mahantam vibhumaatmaanam matvaa dheero na shochati/*

(Indeed the Self reveals on intense meditation as the state of happiness despite being in the midst of organs and senses as it basically has the nature of Space as the bodiless even the midst of the mortal bodies; that is why the person with knowledge and faith never grieves although it is a very thin line that separates and detaches the Self and the body!)

I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena, Yamevaisha vrunutetena labhyastaisha aatmaa vivrunute tanoom svaam/*

(This Self is none too easy to discern through study, learning, intellect and any other means of physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!)

I.ii.24) *Naa virato dushcharitaan naashanto naasaamitah, Naashantamanaso vaapi pragjnaanenaina maapnuyaat/* (The essential qualifications of eligibility to introspect are to distance from misdemeanour, check the senses under control, keep the mind pointed with concentration and on balance and then only aspire for the knowledge of the Self!)

I.ii.25) *Yasya brahmacha kshatram cha ubhe bhavata yodanah, Mrityur yasyopa -sechanam ka itthaa veda yatraa saha/*

(Indeed how could one differentiate the Self, for which Brahmana-Kshatriyas could be the main food and death takes the position of a food supplement, since both the entities are not different from each other! In other words, who indeed could say with certainty that the Self which is everlasting and the mortal body which is ephemeral are apart, since body is the husk and the Self is the grain!)

2.Mundakopanishad

Power of Knowledge of Scriptures and Karma Jnaana -Rituals and Practice- but an effort only half won!

I.ii.1) *Tadetat Satyam mantreshu karmaani kavayo yaanyapashyamstaani Tretaayaam bahudhaa santataani, taani aacharata niyatam,Satyakaamaa esha vah panthaah sukrutasya loke/*

(The Truth indeed is that the ancient Rishis say of Treta Yuga like Vasishtha had well visualised the unity of purpose and effectiveness of the Mantras of various Rituals highlighted in all the three principal Vedas of Rig-Yajur-Saama nomenclature. Constant practice and performance of the Karmas as stressed in the Vedas ought to usher in the desired objectives of truthful devotion and dedication.)

I.ii.2) *Yadaa lelaayate hyerchih samiddhe havya vaahane, tadaajya bhaagaavantarenaahutih pratipaada - yechardhayaahutam/*

(As the Agni in the homa kunda is kindled and set ablaze, the flames shoot up, then is the time to offer the oblations to ‘havya vaahana’ the carrier to Devas, with faith both the parts of the classified butter or ghee along with the appropriate Veda Mantras, precisely in between the right and left called the ‘aavaapa -sthaana’. It may be noted that that the ‘aahutis’ are to be done in plural number twice daily through out one’s life. Another precaution is that on Darsha and Pournamaasa- Amavasya and Pournami- special oblations are offered on right and left sides also in the special deference to Agni and Chandra, besides the usual place viz. the ‘aavaapa sthaana’ or in the midst).

I.ii.3) *Yasyaagnihotram adarsham apournamaasam achaaturmaasyam anaagrayaanam athithivarjitam cha, Ahutam avaishvadevam avidhaanaa hutam aa-saptamaamstasya lokaan hinasti/*

(A person who normally practices the daily Agnihotra fails to perform special oblations on Amavasya-Pournamis, chaturmasyas, harvest rituals, and without securing the blessings of Atithis, and the

Vaishvadeva Rites daily is cursed by Agnihotra in seven worlds of Bhur-Bhuva-Svara-Maha-Jana-Tapa and Satya that he would visit after his death for seven generations!)

I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/*

(The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana-agnis’ or the ever moving flames of speed and spread!)

I.ii.5) *Yeteshu yashcharate bhraajamaaneshu yathaakaalam chaahutayo hlaadadaayanana, tam nayanyetaah Suryasya rashmayo yata Devaanaam patirekodhivaasah/*

(Those who perform the ‘Agni Karyas’ as prescribed, the ‘aahutis’ would turn the flames themselves as extended tongues and keep mingling with ‘Surya Kiranas’ and at an appropriate time in the course of such several exercises lead the Karta to the single Lord who presides over all the Devas)

I.ii.6) *Yehyeheeti tam aahutayas suvarchasah Suryasya rashmibhir yajamaanam vahanti, Priyaam vaachamabhivadantyorchayantya esha vah punyah sukruto Brahma Lokah/*

(The dedicated and highly concentrated oblations to the flames of the Fire accompanied by the Mantras as performed consistently are so well received by the Sun Rays that when a ripe time arrives and warmly welcome the Soul of the Karta as the well deserved fruit of his ‘Sukrita Karma’ and accompany it towards the virtuous path leading to Brahma Loka.)

I.ii.7) *Plavaa hyete adrudhaa yajna rupaa ashtaadashoktam avaram yeshu karma, etacchreyo yebhinandanti muudhaa jaraamrityum te punarevaapiyanti/*

(However, deluded by Maya, one tends to boast of performing ‘ashtaadasha Yajna rupa’ or sacrifices with sixteen Ritviks besides the self and his wife and imagine that he would have qualified for higher lokas and avoid rebirth. Indeed, he does not realise that as age overtakes him to death, he would be back to the cycle of life one again! Performing a Sacrifice without Jnaana or full knowledge hardly would mean much as : ‘kevalam jnaana varjitam karma’ would remain unbaked! Vasishta Maharshi taught Lord Shri Rama : *Kaalam yajna tapo daana tirtha devarchana brahmaih, chiram aadhi, sapopetaah kshapayanti mrigaa eva/* (Sacrifice, austerity, charity, tirtha yatra, worship to Devas are no doubt supplementary virtues for relieving miseries in the current and future births, yet do not assure without higher Knowledge of Brahma. Bhagavat Gita aptly describes in Shraddhaatraya Vibhaga (XVII.5-6): *Ashastra vihitam ghoram tapyante ye Tapojanaah, Damdhaahankaara samyuktaah kaamaraaga balaanvitaah/ Karshayantah shareerastham bhuta graamamachetasah, Maam chaivaantah shareerastham taan vidhyaasura nishchayaan/* (Those without following the essence of Shastraas while performing severe austerities, but assume boastful arrogance, ‘kaamakrodhas’, ‘raaga dveshaads’ etc continue to display devilish nature devoid of real purity!)

I.ii.8-9) *Avidyaayaam antare vartamaanaah svayam dheeraah panditam manyaamaanaah, janhanyamaanah pariyanatee muudhaah andhenaiva neeyamaanaa yathaandhaah// Avidyaayaam*

*bahudhaa vartamaanaa vayam kritaarthaa ityabhi manyant baalaah, yatkarmo na pravedayanti
raagaat tenaaturaah khseena lokaaschyavante/*

(As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahmatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas.

*I.ii.10) Ishtaapurtam manyamaanaa varishtham naanyacchreya Vedaante pramuudhaah, Naakasya
prushthe te sukrutenubhutvemam lokam heenataram lokam vaa vishanti//*

(Persons saturated by Sacrifices and Rituals as per the perfection of what Vedas and other Scriptures imply and impress and content themselves attaining temporary reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over and return back to the vortex of rebirths. In this connection, Prashnopanishad (I.9) is recalled: *Samvatsaro vai prajaapatistasyaayane dakshinam chottare cha, tady ha vai tadishtaapurte kritamityupaasate te Chandramasameva lokamabhijayante/ sa eva punaraavartante tasmaadeta Rishayah prajaakaamaa dakshinam pratipadyate, esha harayirya pitruyaanaah/* or in the context of a full year of Dakshinaayana and Uttaraayana of the Surya, the Prashna Upanishad explains that at death of creatures, two courses are open viz. of the Southern and Northern; those who follow Rituals, austerities, charities etc. would achieve the world of Chandra or Pitru Loka by the Southern Course).

*I.ii.11) Tapah shraddhaa ye hyupasanyantaranye shaantaa vidvaamso bhaiksha charyaa charantah,
Surya dvaarena te Virajaah prayanti yatraamritah sa purusho hyaavyayaatmaa/*

Those however who take to total renunciation in forests and hermitages, begging alms for mere sustenance as long as they face death finally get rid of the dirt of living and take to the path of the Sun en route the Ultimate Truth far beyond and indeed far within the Antaraatma or the Innermost Self as the Quintessence of Truth Itself! Manu Smriti (XII.50) analyses: ‘ Persons of wisdom would however prefer the superior course-the Northern One referred to the Prashnopanishad above -as that indeed is the highest goal of Hiranyagarbha, Prajaapatis or the Lords of Creatures viz. Marichi, Dharma the Mrityu Deva and Mahat the Unmanifested Maya!’

*I.ii.12-13) Parishya lokaan karmachitaan Braahmano nirvedam aayan naasti akrutah kritena, tad vijnaa-
naartham sa gurum evaabhigachhet samit paanish shrotriyam brahma nishtham// Tasmai sa vidvaan
upaasannaaya samyah prashanta chittaaya shamaanvitaaya, enaaksharam purusham veda satgyam
provaacha taam tatvato Brahma vidyaam/*

(Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a

Preceptor too has to be duly qualified as one whose conscience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!)

An approach to Brahma Tatva- the basic concept of Supreme Bharman

II.i.1) *Tadetad Satyam: Yathaa sudeeptaat paavakaad visphulingaah sahasrashah prabhavante saruupaaha tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/*

(That indeed is the Truth! Soumya or you the pleasant countenanced one! Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates different creatures and merge back! Brihadaranyaka Upanishad vide II.i.20 explains: *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphungaa vyuccharanti, evam aatmaad aatmaanah sarve praanaah, sarvey lokaah, sarve devaah sarve bhutaani vyuccharanti: tasyopanishat satyasya satyam iti praanaah vai satyam teshaam esha satyam/* or Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the beings in creation more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickeing all around. In the same manner human organs function like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart demanding breathing, and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranginf from a blade of grass upto Hiranyagarbha manifest their own chatacteristics. Likewise all the individual selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself! Upanishads are thus the capacity to bring near to this Truth that Praana couches in a Live Body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

II.i.2) *Divyo hi amurtah Purushah sabaahyaantaro hi ajah, Apraanohi amaanah shubhrohyaaksharaat aparah paraah/*

(Purusha or the all pervasive yet the resident of one's heart or the Antaratma as well as the Paramatma is essentially the 'divya' or the self effulgent; 'amurtah' or form less; 'sabaahyaantarah' or existent within and without; 'ajah' or unborn or birthless; 'apraanah' or devoid of vital force being self existent; 'amaanah' or devoid of mind or thoughts since what is done by Him is a 'Sankalpa' or a 'nirnaya'; 'Shubhrah' or the embodiment of Purity; 'Aksharah' or Imperishable and 'Aparah' and 'Parah' far beyond comprehension though Realisable! Brihadaranyaka Upanishad vide IV.iii.7 is relevant: *Katamaa Atmeti! Yoyam vijnaanaamayah: Praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanu sancharati dhyaayateeva lelaayateeva, sa hi svaapno bhutvevam lokamatikraamati mrityo rupaani/* (As Maharshi Yajnyavalkya was asked about what was the Self; the reply was as follows: 'The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smel all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a deam state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy'! Having thus explained, the next stanza elucidates further: 'This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without 'paapa punyaas' or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of

life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the ‘Antaraatma’ as the mute spectator!)

II.i.3) *Yetasmaad jaayate praano manah sarvendriyaanicha, Kham Vaayujjotiraapah prithivi vishvawsya dhaarini/*

(It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the ‘Vishvasya Dharini’ or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to transcendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya - garbha. The Supreme Most is perhaps visualised as : *Avidya-Vishaya-Vikara bhuta namadheyaha antaratma* and through Maya is interpreted as : *chaitanyam nirupaadhikam shuddham avikalpam Brahma Tatva jnaanaanaad jeevanam kaivalyam tadeva maayaa pratilimbata rupena kaaranam bhavati/* In short The Absolute! Now, the Virat Svarupa is described further:)

Virat Svarupa distinguished from Brahman as the alternate form of Antaratma and the process of Srishti

II. i.4) *Agnirmurthaa Chakshusee Chandra Suryau, Dishaah shrotre, Vaagvivartaascha Vedaah; Vaayuh Praano hridayam Vishvam, asya padbhyaam prithivi hyeshaa sarva bhutaantarantaraatmaa/*

(The Virat Svarupa who is the Antaratma or the Inner Consciousness possesses Agni as his head, his eyes)

Section Six on Bhgavan Dattatreya as a Master of Ashtaanga Yoga

Bhagavan Dttatreya be considered as the Guru of ‘Ashtanga Yoga’ or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of ‘Dattatreya-following’ are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavitality of a Guru.

[Vishlashana on Ashtaanga Yoga

Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. To control the activities or goings on in the mind is Yoga. The Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Asana- Pranayama- Pratyahara-Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas is in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other’s property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female with another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive

acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness, Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes,, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha' or General Disinterestedness and abstinence; these are the Ten Niyamas. The next component of the Ashtanga Yoga denotes as Aasana which not only includes the right posture of formal seating like of Padmasana followed by 'Bahyatantara Shuchi' or external and internal cleanliness, Shiva Puja starting from Brahmanas, Agni, Varuna with other Devas climaxing with Parama Shiva. Included in the Aasana are Japa, Swadhyaya, and Tapas etc; Japa should be of Panchakshari viz. Om Namassivaya Mantra and Swadhyaya is of Omkara and of Vedas and other Scriptures. Japa and Swadhyaya are of three kinds: Vaachaka, Maanasika and Upaamsaka (Oral, mind-borne and Upaamshak or as guided by Guru). The next step is Pranayama or to practise interruptions of Prana or life-air or merely stated as the breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or exaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. 'Yogaabhyas' or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking. Yoga unifies and balances of the ten kinds of 'Vaayus' or Airs in the human system viz. Praana-Apaana-Samaana- Udaana-Vyaana-Naaga-Kurma-Kukara-Devadutta and Dhananjaya. The air that enables vital functions of the human body, respiration and general activity is Praana; the air that is generated by the food intake down in the digestive process is Apana; the air that controls the involuntary movements of the body, circulation of blood, and flow of sweat from glands to skin and creating diseases is Vyaana; the air that controls the bubbling in the 'marmaavaya' or the secret part is Udaana; the Equalising air balancing the body parts and stimulating digestive fluid is called Samaana; Udgaa (dakaar) is the wind called Naga; the wind enabling 'Unmeelana' or of the opening of eyes is Kurma; Kakara Vayu creates hunger, Devadatta created yawning and Dhananjaya Vayu creates high-pitch sounds and also remains with the body for a while even after death. Thus four kinds of Siddhis viz. Shanti, Prashanti, Deepti and Prasada are achieved by the Yoga. Pranaayama also achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi. Pratyahara demolishes sins; Dharana facilitates the holding up of the crucial state of balance; Dhyana or meditation of Ishwara bestows the devastation of poisons like Vishayas or worldly matters; Samadhi leads to Prajna or Self-Consciousness. Thus Yoga aided by 'Asana' leads to the dynamic circle of Praanayama-Pratyahara-Dharana-Dhyana culminating in Samadhi. The above was the outline of Yogaabhyasa and now to the practice of it: one should not practise Yoga in the surroundings of Fire, water, dried leaves, animals, burial places, of great sound or disturbances, worm-infested places, uncongenial and inauspicious places, places occupied by evil-minded persons and so on; but in quiet caves, Shiva Kshetras, lonely forests or gardens without distractions. Yogaabhyas should be initiated by greeting one's Guru and then to Shiva, Devi, Ganesha and others and by resorting to Padma or any other Aasana ; he should fix his eyes at a particular Target, expand his chest, raise his head, not touch his teeth of one line with another, keep looking at the tip of his nose and not look at sides; and by aligning his Three Gunas, concentrate on Parama Shiva in Dhyana on Omkara, dipa sikhra or top of an oil-lamp. The Yogi must visualize a white lotus encased in a Trikona or a Triangle and set in the

images of Agni, Soma and Surya and then perform meditation of Rudra on the forehead by picturing Shiva in two, or four, or six, or ten or twelve or sixteen leaves; the dhyana should be targetted to the golden and fire-like, twelve Aditya-samaana, lustrous Nilalohita Shiva. Maheswara should be retained in the hridaya or heart, Sadashiva in the naabhi or navel, and Chandrachuda in the 'Lalaata' or forehead and the prayer should be as follows: *Nirmalam Nishkalam Brahmaa Sushantim Jnaana Rupinam, Alakshanamanirdeshya Manoralpataram Shubham/ Niraalambamatarkai cha Vinashotpatti varjitam, Kaivalyam chaiva Nirvaanam Nishreya samanuttamam Amritamchaaksharam Brahmam hyapunarbhavamadbhutam/ Mahaanandam Parama -anandam Yogaanandamanaamaam, Heyopaadeyarahitam Shukshaatsukmataram Shivam/ Swayam Vedyamavedyam taacchivam Janamayam Param/ Ateendriyamanaabhaasam Parama tatwa Paratparam, Sarvopaadhi Nirmuktam Jnaanagamyam Vicharatah/Adwayam Tamasaschaiva parastaat samsthitam param* (Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold , Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogaananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogya, Unique as he has no duality). Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyaadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga's ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to 'Tapatrayaas' (or of Adhi bhoutika, Adyatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health from other ways and means of medicines.

A successful Yoga Practitioner is endowed with 'Dasha Siddhis' viz. Pratibha, Shravana, Vaarta, Darshana, Aaswaada and Vedana. Jnaana Pratibha is the Siddhi of knowing about a Vastu or Vyavahar or of a thing of past, present or of future; this Siddhi would influence or impress others. Shravana Siddhi enables a Yogi to hear or understand any kind of sound or conversation or a happening irrespective of distance or time. Vaartaa Siddhi facilitates the experience of Pancha Tanmatraas of sabda-sparsha-rupa-rasa and gandhas. Darshana Siddhi is the ability to perceive or vision of any thing irrespective of time and distance limitations. Aaswaada Siddhi enables tasting any substance and Vedana Siddhi is the power of sparsha to experience the shape, form or a feature of a person or thing. In fact a Maha Yogi is stated to possess sixty four kinds of Paisachika, Parthiva, Raakshasa, Yaaksha, Gaandharva, Aindra, Vyomatmika, Praajaapatya, Brahmaadi Siddhis but he should discard all such powers in the quest of Shivatwa. Such Siddhis range from assuming any type of Swarupa of fatness, slimness, childhood, youth, old age, man, woman, any specie of a bird-animal-reptile, mountain, water body and so on; ability to lift mountains, drink up an ocean, flying on sky, passing through a needle's eye and endless such miracles.

(The normal Siddhis are Anima (miniaturising), Mahima (Maximising), Prakamya (Visioning and Hearing), Isatwa (Rulership), Vasitwa (Self Control), Kama Vasitwa (ability to fulfill desires), Doora Shravana and Doora Darshana or distant vision and hearing, Parakaya Pravesha or ability to enter other's bodies; 'Devaanaam Saha kreedanam' or playing with Devas, Yatha Sankalpa Samsiddhi or instant fulfillment of desires, Triloka Jnaana or knowledge of the happenings of Three Lokas; Control of heat and cold, Paraajaya or invincibility and so on.) Depending on the intensity of the success of the Yoga practice and the powers attained by way of controlling the Jnanendriyas and Tatwas, a Yogi could perform impossibilities but frittering the Siddhis so gained would negate the capacity to accomplish Maha Tatwa. (Narada Purana)

Section Seven on Bhagavan Dattatreya aVairagi par excellence

Even from the childhood, Bhagavan Dattatreya was full of 'Vairagya' (Renunciation), but his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovar incognito in disguise for innumerable years. He was inside water practising 'Ahstanga Yoga' (Eight Limbed Yoga) and finally emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and loose-mannered fashion. Despite these efforts of being corrupt, careless and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him.

Vishleshana as per Dattaatreya Upanishad

Once Brahma the creator asked Lord Narayana about the efficacy of the Taraka-Mantra to which the latter replied: "Always think of Me and My glory, and be in commune with Me in the attitude 'I am Datta, the great Lord.' Such ones who meditate thus do not swirl in the recurring course of worldly existence." Accordingly, after meditating on Lord Vishnu (Dattatreya), Brahma said: "Yes. The Brahman that is the infinite and peerless alone remains as the residuum after negation of everything else." The one-, six-, eight-, twelve-, and sixteen-syllable mantras of Dattaatreya:

The Taraka monosyllable is 'Daam'. He is the Hamsa established in all beings. 'Daam' in the lengthened form is the Paramatman. The six syllable one is 'OM, Shreem, Hreem, Kleem, Glaum, Draam.' The eight-syllable one is 'Dram' or 'Draam' and then adding to it the syllables 'Da, tta, tre, ya, ya, Na, mah.' The portion 'Dattatreya' is of the character of knowledge, existence, and bliss, and that of Namah is of full-blown bliss. The twelve-syllable formula is 'Om, Aam, Hreem, Krom, Ehi Dattatreya svaha.' The sixteen-syllable formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem, Hraum, Sauh (nine) and the five syllables constituting Dattatreya, and the twin syllable Svaha. The whole formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem Hraum, Sauh Dattatreya Svaha.'' The Anushtubh-mantra of Dattaatreya. All the portions of the mantra are said to be in the vocative forms right through as 'Dattatreya Hare Krishna Unmatananda-dayaka, Digambara, Mune, Bala, Pishacha, Jnana Sagara.'

The Moola-Mantra of Dattaatreya. -This is then given as:

'Om Namo Bhagavate Dattatreya, Smarana-Matra-Samtushtaya!'

OM salutations unto Lord Dattatreya who is propitiated by remembrance (devotion),

Maha-Bhaya-Nirvanaya, Maha-Jnana-Pradaya, Chidanandatmane - That is the dispeller of great fears, who bestows the highest character of sentience and bliss.

Balonmatta-Pishacha-Veshaya - Who is in the guise of a child, a mad-man, a devil. Thus:*Maha Yogine Avadhutaya, Anasuyananda-Vardhanayatri-Putraya* -

A great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri. *Sarva-Kama-Phala-Pradaya, Bhava-Bandha-Mochanaya* - Who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence.

Sakala-Vibhuti-Daya Sadhyakarshanaya Sarva-Manah-Kshobhanaya, Chiram-Jivane Vashi-Kuru, Vashi-Kuru, Akarshaya-Akarshaya, Vidveshaya, Vidveshaya, Uchataya-Uchataya, Stambhaya-Stambhaya, Maraya-Maraya Namah, Sampannaya, Namah Sampannaya, Svaha Poshaya, Poshaya, Para-Mantra Para-Yantra Para-Tantramsh Chindhi, Chindhi!Graham Nivaraya; Nivaraya; Vyadhiin Nivaraya, Nivaraya; Dukham Haraya, Haraya; Daridriyam Vidravaya, Deham Poshaya, Poshaya; Cittam Toshhaya, Toshhaya!

Do thou counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy.

Sarva Mantra Sarva Yantra Sarva Tantra Sarva Pallava Svaruupaya Iti Om Namah Shivaya Om!

Unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om salutations! Om salutations unto Lord Dattatreya who is propitiated by remembrance (devotion), that is the dispeller of great fears, who bestows the highest character of sentience and bliss and who is in the guise of a child, a mad- man, a devil, a great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri, who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence. Do thou nourish my body, counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy ... unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om Salutations! He who knows all about this Vidya and practices this becomes holy, and he attains the fruits of having muttered the Gayatri, the Maha Rudra, and the Pranava innumerable times, and he is absolved of all his sins.

Interestingly, the Dattatreya Upanishad first introduces him as being one with Vishnu and ends with the mantra, “Om Namah Shivaya”, thereby also identifying him with Shiva. Towards the end of the third chapter, it says that Shiva pervades all reality and resides as the Eternal Jyoti (Divine Light) in the heart of every man. Shiva is described here as being omnipresent and omniscient. Finally, the chapter closes with the description of Shiva as of being that of Dattatreya.

Section Eighton Tri -mastakaAvadhuta Dattatreya as an Avatar of distinction

‘Dutta’ or awarded by Trimurtis and born to Maharshi ‘Atreya’ and Sati Anasuya, Dattatreya is a combined ‘Avatar’ (Incarnation). He was a mystic Saint called ‘Avadhuta’ or of the eccentric type. The word ‘Ava’ denotes ‘bad materials’ and ‘dhuta’ denotes ‘washed away’ thus meaning that he washed away all bad things. Such a Person is stated to be of Pure consciousness in human form. Depicted as a Three headed Avatar, representing the Three Gods of Brahma, Vishnu and Siva; the Three ‘Gunas’ of Rajasik, Satvik and Tamasik nature; Three Stages of Consciousness viz. waking, dreaming and dreamless Sleep; and the Three Time Capsules of Past, Present and Future, Dattatreya is pictured as seated in meditation along with his Shakti, under an ‘Udumbara’ or Tree of fulfillment of desires on a Rock- a Gyana Peetha, along with Four Dogs denoting the Four Vedas. He was considered as the Guru of ‘Ashtanga Yoga’ or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of ‘Dattatreya-following’ are Self-Realisation and of the equation of Antaratma and Paramatma; inter-relation of God and of Beings by way of Creation; overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavitality of a Guru. Even from the childhood, Dattatreya was full of ‘Vairagya’ (Renunciation), and his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovar incognito in disguise for innumerable years. He was inside water practising ‘Ahstanga Yoga’ (Eight Limbed Yoga) and finally emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and loose-mannered fashion. Despite these efforts of being corrupt, care-less and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him.

King Kartaveeryarjuna, the thousand armed tyrant was a great devotee of Dattatreya. His might was such that when Rananasura of Ramayana fame confronted the former, Kartaveerya was visiting the Samudras and being busy did not have time to converse with Ravana and till the trip to the Seas was concluded shoved Ramana’s ten heads under his thousand hands and freed his hold only after the Sea visits! But in course of time Kartaveeryarjuna became too arrogant and even killed Maharshi Jamadagni in the latter’s Ashram and tried to forcibly take away Kama dhenu. Parasurama who was the father of the great Sage Jamadagni’s death was avenged by killing the mighty Kartaveerya and even as Kamadhenu disappeared. Parasurama who not only killed Kaartaveerya but attacked the entire clan of Kshatriya kings who harrassed Brahmanas and Rishis. After so avenging his father’s killing Parashurama, Sage Jamadagni came alive back to life due to his own karmaphala! It was at this juncture that Kartaveerya’s son Arjun approached Dattaatreya seeking his blessings and Dattatreya as advised by Mahashri Garg to visit Sahyadri to seek Dattatreya’s blessings to take over his dead father’s throne. Mahatma Dattatreya hinted the propsective Prince Arjuna not to emulate the example of Kartaveerya to become arrogant and meet the fate of his father. Indra was defeated by Daityas headed by Kartaveerya and finally Vishnu’s incarnation as Parashuraama had to kill the oversized Karaveerya to reassert the Supremacy of Dhama in the long run

although there might be temporary setbacks and in the long run, Satyameva Jayate or the Truth would triumph on the long run. Thus indeed even as Kartaveerya who assumed too much of arrogance eventually although he was originally a follower of Dattatreya, had even killed Sage Jamadagni and received his due retribution of being killed by Parashurama. In fact, Deva Guru recalled that desired that even before the battle of Devas against with Kartaveerya, Indra should immediately worship Dattatreya and seek an audience with Dattatreya. Indra approached the latter but he said that he was not in a fit condition as he was drunk in the amorous and unclean company of a woman. Being aware of the misleading statement of Dattatreya, Indra recalled though late that just as the powerful and auspicious Sun rays did not become impure by touching either a chandala or a Brahmana, the holy union of Lakshmi and Vishnu could never ever be construed as unclean and unholy! Mahatma Dattatreya smiled since He was only testing Indra's sincerity. He then asked to challenge the most leading Daityas to a Battle in His presence at His Place; the Daityas assembled (into a trap) and asked to show up in the presence of Maha Lakshmi. The Daityas were mesmerised by Devi Lakshmi's form and face and even forgetting that they were challenged to a fight, became extremely passionate and when she hinted that she would like to leave to her abode, pushed aside her servants and lifted the 'palki' on their heads. Dattatreya once again smiled and told Indra and Devas that for sure the Daityas would be defeated now as they kept Lakshmi on their head indicating that she would leave them all now. He explained that Devi Lakshmi when falls on the feet of human beings blesses them with happy homes, falls on either of the thighs bestows clothes and jewellery, on secret place blesses with life-partners, on the lap gives children, on the heart fulfills all the desires, on the neck gives ornaments on the necks, beloved distant relations and good company of women; if Lakshmi falls on the face of human beings she approves attraction and brightness of the visage, accomplishments and a literary outlook. But if Lakshmi falls on one's head, then she is ready to leave the person concerned.) Thus, Dattatreya advised Devas as a guideline for all the times that they should take up arms and attack since his vision would further weaken the Demons; also, when the Demons have committed the sin of becoming highly passionate over another person's wife, their strength would get diluted. Devas attack over the Demons was readily successful and Indra regained his Throne in Swarga Loka. Sage Garg advised Prince Arjun, to pray to Dattatreya who gave the Prince considerable confidence and courage to face the institution of Kingship by following justice yet with 'dharma' and 'nyaaya'.

[Vishleshana vide Avadhuta Gita

According to the Nath Sampradaya, the Avadhuta Gita is a work compiled from the words uttered by Dattatreya, which had been transcribed by his two disciples, Swami and Kartika..

Sarva Aparaadha Naashaaya, Sarva Paapa Haraaya Cha / Deva Devaaya Devaaya, Sri Dattatreya Namosthute ||”

This is a sloka or hymn in praise of Sri Dattatreya, the meaning of which is as follows:

“I bow to the One who negates Karma, The One who annihilates all sins, I bow to the God of all Gods, I bow to Sri Guru Dattatreya!”

Datta is believed to be the author of the Tripura Rahasya, a treatise on Advaita Vedanta, which was given to Parashurama.

Section Nineon a) Avadhuta secured inspiration from Nature and b) on Nine Yogindras vide Maha Bhagavata

a)

‘In this context, the Shri Krishna quoted a Brahmana ‘Avadhuta’ who visited King Yadu and told him that in a state of complete aloofness from the Society, one could learn great lessons from Nature (The Five Elements of Earth, Sky, Fire, Wind and Water), from Sun and Moon, as also from his personal experiences of a pigeon, python, Sea, moth, honeybee, honey thief, fish, elephant, deer, a prostitute Pingala, kurara bird, child, girl, arrow maker, serpent, spider and wasp. The Avadhuta said that Spiritual Science was learnt in totality from these twenty four teachers as to how one could and should learn the art of detachment and align the self with ‘Paramatma’. From Earth, he learnt the lesson of patience, service to and welfare of others. From Air, he learnt, maintenance of human body by its vital energy, without carrying the aromas or the foul smell of surroundings and also without disturbing devotion to Almighty. Like the sky which is anywhere without being entangled with material attractions, the Avadhuta learnt keeping universal attractions away even in the thick of happenings. The Sky again is immune from the clouds, storms, mighty rains and floods and thus the Avadhuta learnt the knack of being calm without deviating from the target of the Supreme Energy. From Water, he learnt the washing of physical impurities and thereby ensuring cleanliness within. Fire taught the Avadhuta a whole lot of lessons ranging from cooking wholesome and simple food, illumination, worship by Homams, and burning of ‘Shatvargas’ – the six enemies of anger, desire, selfishness, attachment, meanness and jealousy. Moon taught the waxing and waning phases till eternity, cures diseases of body and brain and provides solace and peace to troubled humans, ideal for Spiritual devotion.. Moon and Sun, being the Superior Evidences of every-being irrespective of Time, taught the Brahmana an inexplicable presence of Almighty. From Sun, the Avadhuta learnt the tendency to give rains to and absorb water from Earth and thus give away material senses and absorb spiritual energies at appropriate timings. A **pigeon** leading peaceful family life developed excessive affection to wife and kids and as a hunter trapped the babies in a net while the parents searched food, the mother returned and got trapped too. Not able to overcome the pangs of attachment, the father pigeon volunteered into the net. Intense family attachments and extreme sex ruined the pigeon. An example of **python** waiting patiently for food for days together be emulated instead of being a glutton; Like the exterior of **Sea**, the outward appearance might look normal but be deep and fathomless without self importance. Unlike the rivers rushing into the Ocean in rainy season or presenting a dried up look in Summer, Oceans are always of same level and thus the lesson would be to practise equanimity and composure. The Avadhuta learnt from a **moth**, not to rush into flames of material attractions as a lusty person loses mental balance if a glamorous woman found his way. A **honeybee** taught a lesson to the Brahmana to collect essence of Scriptures flying from flower to flower, but not to store honey in a beehive to be taken away by a **bee-hive keeper**. Lessons were received by a **deer** attracted to the sweet music of horn by curiosity and getting caught by a hunter; a **fish** attracted to a bait of a net of the fisher man; an **elephant** desirous of mating a she- elephant and getting killed by more powerful elephants in competition; a **prostitute** named Pingala changing bed mates for money and finally realising the folly as more honourable means of earning were available without spoiling her physical health and possibly achieving far greater enjoyment by devotion to Almighty; a weak **hawk** with a meat piece but getting rid of it as attacked by stronger hawks giving momentary happiness by the riddance of the meat piece; a happy **Child** without anxiety and freedom comparable to that of an Avadhuta; a **young girl** husking rice, by removing bracelets with conch-shell bells on her hands to save noise and

embarrassment in the presence of visitors thus using her common sense; an **arrow maker** making arrows with tremendous concentration to attain perfection of his job, even as the King of the land was passing by and watching beside him; a **snake** entering an anthill built by others by cleverness; a **spider** weaving out threads from its own mouth, expanding them, playing with them for a while, catching flies or other preys and finally destroying the threads indicating its playfulness and patience reflecting Almighty's own example of creation, expansion and destruction-a typical cycle of births and deaths; and finally by an example of a **wasp** which entered into a larva's (insect's) hive and the insect which was hiding in the hive for long time in meditation took the form and features of the wasp itself, signifying that a human being too could transform into the features of Almighty. These were the lessons that the Avadhuta absorbed from Nature; some by way of resisting temptations from material forces, some by absorbing the means of overcoming material attractions and others by attaining unity or oneness with the Supreme Energy! Detachment and devotion are the two watchwords of existence as stated by the Avadhuta who was **Bhagavan Dattatreya Himself!** This was disclosed to the King of Yadu at the end by Dattatreya, told Krishna to Uddhava.

B)

Yogindras on Incarnations of Nara Narayan, Dattatreya and Hayagreeva

Yogindras also described the incarnations of Maharshis Nara Narayana and Dattatreya and their activities. **Nara Narayana** were born to Murthi, the daughter of Daksha Prajapati and Dharma who was born from the right breast of Lord Brahma. Indra was apprehensive that the Maharshi might not sidelight him and was infact afraid that he might as well usurp Heavens and as such sent Apsaras to Nara Narayana to spoil their meditation. Smilingly, the Maharshi despatched the Demi- Gods and Apsaras with a few gifts and Indra, who by then learnt of as Narayana's own Extension by Narada, reached the Maharshi of the sin that he performed and sought His blessings. **Dattatreya**, son of Atri Maha Muni was another incarnation of Super Energy that Yogindras made a special mention as the Ultimate Yogi and an 'Avadhuta' who was least concerned with clothes or even physical cleanliness and considered as an Amalgam of Brahma, Vishnu and Maheswara. He was a mystic mendicant travelling far and wide with His cow and four dogs and a Master of Vedas and of high-level 'Tantra' practice. He was the pioneer of 'Kaanphota nathpanthi' or mystics with split-ears opposing Universal applicability of Moral Discipline. He had such illustrious followers like Goraknath and Matsyendranath. He also opposed Yoga for purposes other than for elevation of the self with the Supreme, known as Non-Yoga. Yet another incarnation of Vishnu, **Hayagreeva**, as the Horse Head by killing the demon 'Madhu' who stole Vedas, when at the end of His Day fell asleep and the Vedas were stolen. The Lord assumed the form of a Giant Fish and retrieved the Vedas from the depths of the Ocean.

[Avatars are of two kinds: Vibhuti Avatars and Saakshath Avatars. Among the latter type are : Purusha, Lila, Guna, Manvantara, Yuga and Sakti-Avesa Avatars. The Avatars could be of temporary nature ('Vaibhava') like Mohini, Vyasa, and Hamsa types or everlasting Avatars- 'Prabhava' Avatars- like Rama, Krishna etc. Also there are three Vishnu Avatars viz. Karanodakasayi (Maha Vishnu), Garbodhakasayi (Pradyumna) and Kshirodakasayi (Aniruddha). Further, there are Bhaktavesha (Kapila Muni or Rishabh Muni) or Saktyavesh Avatars (Sesha Naga: Swa Seva Sakti; Ananta Deva (Bhudharana Sakti; Brahma: Srishti Sakti; Kumars: Gyana Sakti; Narada : Bhakti Sakti; and Parasurama: Dushta Damana Sakti and King Pruthu : Palana Sakti.)]

Section Ten on the Appearance and Triguna sampatti of Bhagavan Dattatreya as of six hands

Bhagavan Dattatreya is portrayed in different ways in different traditions among the Hindus. However, the most commonly portrayed image is as having six hands; the lowest two hands holding a Mala (garland) and a Kamandalu (water pot). The middle two hands are shown holding the sacred Shankha (Conch) and Chakra (Discus). Occasionally, portraits also show him holding the Gada (Mace). He is also shown as accompanied by four dogs - apparently chatur vedaas- and a cow. Dattatreya is shown having three heads and a form that resonates peace and serenity. In the present Kali Yuga, it is only through pure, divine love, that one can go beyond just being poised and actually attain that type of calmness and serenity. Only those extremely Dharmic (righteous) can follow the fourfold path of Yoga and go ahead to discover the Absolute Truth. Guru Datta radiates that very love and compassion, thereby emanating that peace and love from his person. The three heads of Guru Datta are said to embody his identity as the Devas of the Trinity, namely, Brahma, Vishnu and Shiva. He is also the one who has transcended the three qualities or the Triguna and is one with the Sublime Energy of the Absolute Guru. This is why he is also regarded as the Teacher or the Divine Guru. The Tri Gunas are of Saatvika, Rajo Guna and Tamo Guna; the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. Vishnu, Brahma and Shiva are stated to represent Satvic, Rajasic and Tamasic Gunas respectively but the description is not fully represented in their cases; there is no water-tight segregation possible in their cases as in the case of human beings too. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas.

Bhagavan Dattatreya is most often shown as having 6 hands, each holding the Shankha, the Chakra, the Gada, the Trishul (Trident), the Kamandalu (water pot) and the Begging Bowl. Mentioned below is the significance of each of these items:

The Shankha

The Shankha or the Conch is the one that resonates with the Naada, the divine sound. 'Sham' and 'Kham' together stand for Jupiter and Saturn. Saturn stands for the basis of knowledge spiritual expansion, which is ultimately bestowed by Jupiter. Likewise, the teacher too is responsible to first awaken the need for gaining knowledge in the student and then helping him or her seek extensive training to achieve the same.

The Chakra

The Chakra, the Discus or the Wheel stands for time or the Kalachakra. The teacher presides over this factor too, by training the student to gain knowledge regarding the time factor, also teaching him to adapt equally to both good and evil times in his life, without getting affected by either. Developing a sense of timelessness leads the follower to Ananda or bliss.

The Gada

The Gada or the Mace is symbolic of pride. Pride has to be sacrificed in order to walk the path of the Truth. Dattatreya leads his followers with love and compassion, gently nudging them when they err from the path of Dharma, reminding them to put down their pride and develop love and compassion for other being, thereby experiencing spiritual enlightenment.

The Mace also symbolizes the inverted form of the cerebro-spinal system in our bodies. Guru Datta holding the mace indicates him reversing human conditioning, to free the devotee of his ignorance, finally leading him toward enlightenment.

The Trishul

The Trishul or the Trident symbolizes the triple energies of Ida, Pingala and Sushumna, which are contained in a subtle form within the Brahmada. The Ida at the left, gives right to materialization; the Pingala at the right, to spirituality; and the Yogic Sushumna, being the central energy current, works to balance out both these right and left energies. Datta holding the Trident, represents the promise he makes to his followers, to balance out their energies in a way that helps them lead the best life possible, in terms of material pleasure as well as spirituality.

The Kamandalu

The Kamandalu or the little water pot indicates that Guru Datta is, in fact, the life carrier. He bestows a good and long life on the student, so that it can aid him in his spiritual journey; his journey along the Path of the Truth. The Master breathes this life-force into his student, thereby helping him perform his daily Yogic practices, finally raising his Kundalini and giving him the moksha that he seeks.

The Begging Bowl

Finally, the begging bowl that Datta holds; signifies that he begs followers to donate their ego, limitations, pride, negativity, evil thoughts and sickness to him, thereby enabling them to be free of the same. Guru Dattatreya then drinks down this “poison” and helps his bhaktas be liberated from all forms of negativity and evil, thereby putting them more firmly on the path toward enlightenment. Incidentally, Lord Shiva is also sometimes portrayed to be carrying a begging bowl for the same reason.

Section Eleven on Bhagavan Dattatreya’s Shodasha Avataaraas

According to ‘Shri Dattatreya Shodashavatara Charitane’, Guru Shri Datta Charitra took 16 avatars or manifestations as follows:

Yogiraj- Atrivarada- Dattatreya- Kala Agnishaman-Yogijan Vallabh-Lila Vishwambara-Siddharaja-Dnyanasagara-Vishwambharavdhoot-Mayamuktavadhoot-Mayayuktavadhoot-AdiguruShiva Guru Dattatreya-Devdeveshwara -Digambar-Sri Krishna Shyam Kamalnayan

1. Yogi Raja:

Advayaananda rupaaya yoga maataa dharaachaya, Yogi raajaaya Devaaya Shri Dattaaya Namonamah/

Naraayanodbhava Brahma from His own tapobala had instructed Atri aadi muneeshwaraas as also Devi Anasuya and the wedded couple of Atri Anasuyas as in course of time while the couple had reached the Ruksha Parvata for tapasya. Eventually they conceived and gave birth on a Kartika Maasa Pournami on the first segment of Wednesday the Yogi Raja.

Following this the tradition be followed by Bhagavan Dattaateya on that time with dhupa deepa naivedya stotras , gaanaas by the devotees of Bhagavan Dattaatreya.

2. Atri Varada:

Maalaaandalu Dhara padma yuje madhyata paani yugale damaroo trishule, yasyasta urshva karayoh shupbha shankha cakre dhtaayetram Atri varadam bhuja shatka chakre bhujaa shata yuktam/

Maha Muni Atri- (Atri is one of the Sapta Maharshis of Brahma Maanasa Putras along with Marichi, Angirasa- Pulaha, Kratu, Pulastya and Vasishtha ; Atri was believed to have originated from Brahma's tongue) had made such ruthless-relentless and rigorous tapasya having become vaataashana-indriya nigraha and while standing with one leg up by one foot for long to Tri Murthis of Brahma-Vishnu -Maheshvaraas. Then Tri Murtis appeared all together as Yoga Raja with Akaaraadi Kshaaraanta varna matraadhaara - japa maalaa of fifty two beads. With His left hand, there he had manifested with a 'damara' with shrutyaadi shastra baddha, and the third hand top a jnaana teja bandha vicchedana trishula and the fourth hand providing abhaya prada tatva. As of Atri Varada, Kartika maasa bahula paadami rohini nakshtra yukta guruvaasara pradhama yaama pradhama ghadiya dhyaana to Atri Varada be of Vishesh Puja.

1-2) Om tad Brahma, Om tadvaayuh, Om tadaatma, Om tatsatyam, Om tatsarvam, Om tadpurornamah/ Om Antahscharati bhuteshu guhaayaam vishvamurtishu, twam yagnastvam vashkaarastvamindrasvah Rudrastvam Vishnustvam Brahmastvam Prajaapatih, tvam tadaapa jyotee rasomritam Brahma Bhurbhuvasuvarom/

Om that is Brahmatatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaatha Satyam; Om that is the totality of 'Charaachara atmakam' or of the Living Beings whether mobile or immobile ; Om that Purornama or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one's consciousness assuming myriad forms as ever active and pulsating. He is the Yajna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Revivor of Srishti again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia; He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manifestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti- Sthithi-Samhaara or Creation- Preservation- Destruction or the Cause-Causation-Collapse!

[Brief on Pranava Shabda -AUM:

A-U-M symbolises one's own consciousness of truthfulness and reliability signifying the kaleidoscopic variations of mind in endless forms, yet therefore anything that changes constantly! A-U-M signifies

one's own mind as conditioned of Pancha Bhutas of Earth- Water- Fire- Air and Skies besides the Panchendriayas of Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and of Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch. as also of the Pancha Tanmatras of Light, sound, taste, smell and consciousness. A-U-M as of now being attached to the Charioteer called the Intellect as of discretion or otherwise, and as of the Wise / Vicious horses that get carried away with right or of wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths! A-U- M is Brahman. Om consists of one syllable is the Antah-Pranava or one's own conscience. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not of four - as its chief matras as has been said to be. The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. A-U-M has been highlighted from the complexity of quotes from the writings on the website of kamakoti.org vide Articles/ Books . Now, Veda- Puraana-Upanishad- Dharma -Itihaasa-Shastras had already been reflected for some time now as highlighted on Tri Murtis, Tri Devis, Pancha Bhutaas, Agni Karyas, Nava Grahas, Contemporary Subject Writings and so on. A-U-M, thus what all of a little of comprehensible and the huge chasm of what is not far beyond comprehension are like the Agjnaana-Vigjnaana- and Paraajjnaana categories;

3. Dattatreya Bhagavan

Dattaatreyaam Shivam shaantamdraneela nibham prabbhum , aatma maayaaratam Dev amababhutam/ Bhasmoddhuulita sarvaangam jataajuta dharam vibhum, chaturbaahumudaaraangam Dattaateyam namaamyaham/

Maharshi Atri was pleased by his tapas and Paramatma had then confirmed that He blessed the Maharshi to bestow a Datta Putra like Himself. Indeed that was a Shukra Vaara of a week; kartika month, bahula vidiya, mrigashira nakshatra, and the Jagad Guru was manifested as He be performed with tri-arghya puja with naivedya with sugar cane juice.

4. Kaalaagni Shamana

Jnaanaanandaika deeptaaya kaalaagni shamanaaya cha, bhaktaarishta vinaashaaya namostu paramaamane/

As Maharshi Atri was in unparalleled dhyana nishtha and the consequent yogaani dahana, then as the 'kaalaagni shamana' had all of a sudden, then 'kotichandra sheetala' was metamorphosised all of an abrupt. As the Maharshi's vision there appeared as celestial vision and entered the Devi Anasuya's divya deha garbha as the nine month nine day of Maargashira maasa purnima budha vaara mrigashiraa nakshatra saayam kaala janma of Chandra-Dutta-Durvaasa swarupa darshana as triplets. Both the Trimurtyatmakaas then had initiated Devi Anasuyaastanya paana kreedas were drowned and floated

repetitively as the parivrata tapasvini and to that of the Maharshi and of Kaalaagni Shamana. Maargashira pournami puja, panchaamrita nivedana, and brahmana bhojana vidhi be of special significance.

5. Yogi Jana Vallabha

Yoga vigjnaana naathaaya bhaktaananda karaayacha, DATTATREYAYAYA DEVAAYA tejorupaaya te namah/

As Kaalaagni Shamana Deva had incarnated from Devi Anasuya Garbha, Gandharvaadi celestial ‘bhakta janaas’ felt ecstatic and euphoric and were desirous of visioning the Baalya Swarupa Datta Bhagavan and got busy with dhyaana darshanaas. ‘Bhagavan as of the Baala Rupa Dattatreya’ responded to them asserting : ‘ I have neither janma-karma-guna- rupa-maaya-naasahanaas as am sarva vyaapi- the omni potent-the omni scient-and the omni present. Do seek to practise dhyaana- aavaahana- and kara-charana-krita- vaak- kaaya-karma-shravana-nayana-maanasa sarva dharma and I should protect you the celestial and loka vaasies too! As of Yogijana vallabha, His worship on Maargashira Pournami with panchaamrita nivedana and brahmana bhojana vidhi be preferred.

6.Shri Leelaa Vishvambhara

Purna Brahma swrupaaya Leelaa Vishvambharaayacha, DATTATREYAYAYA DEVAAYA namostu sarva saakshine/

As the Baala Dutta- Yogi Jana Vallabha had got manifested in the Devi Anasuya’s embrace and gulping Her breast milk, then the manavaas suffering from ‘ativrishti’ and ‘anaavrishti’ prakriti vikaaraas, had been blessed by their ‘sharanya dharmika pujaas’ . At times the gurus seeking to teach Vedas to the shishyaas, or else at times some are of ‘dhyaana nishthaa tatparata’ too be blessed by the Siddha Datta Baala. Or else some do assume ‘yoga maaya aavarana samsaara rupa’ and that phala nashta kashtas, yet by the nirmulana of their ahamakaara’ and pray to the Leela Vishvambhara Baala Dutta heartily would secure for instant relief. Ahamkaara is like a mountain to climb down. Kaama be like a roaring Lion, krodha a Lioness, manaas be a pond either muddy.invariably and rather rarely cleansed up. Yagjna kaaryaas be like phala purva vriksha sampadaas. At the same time the Leela Vishvambhara dhyaana puja ought to be the readily responsive as of Sarva Saakshi and hence earnest meditation be never ever left off nor the satkarmaacharana with unrelenting dedication and faith. In fact, his faith was so intensive that for years together he was standing for years in the midst of a sarovara even with the madya sevana in the company of vanitaas yet fixed his conviction, confidence and concentration. Ultimately Bhagavan even as of Leelaa Vishyambhara did give his darshan on a Pushya Maasa Pourvami, by Pushya nakshatra, Budha Vaasara,Suryodaya kaala, and hence that be the most auspicious time to perform puja naivedyaas to Leela Vishyambhara.

7. Siddha Raja

Sarva siddhanta sidhaaya Devaaya Paramaatmane, Siddha Raajaaya Siddhaaya mantra daatrenamo namah/

As Leela Vishvambhara Swarupa of Bhagavan Dattatreya had reappeared at Daruka Vana where quite a few Siddha Purshaas who would normally have been engaged in kathora tapasya in the normal course

were engaged in active discussion and even fierce argument about Dattatreya - His unusual manner of and unorthodox behaviour of strange, abnormal and bizarre type. The Siddha munis were criticising Him as ananaamika, unashraya, with neither a Guru nor of karma nishta, chitta yoga saadhaka of niranjana mudra, lashyaateeta- durlabha paramaananda margaateeta, and of Ashta Siddhi Pragalbhaas. As the arguments were getting ignited, Ashtaavasus viz. Ashtaavasus are viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa and Ekaadasha Rudras: Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni appeared there among the arguing Siddha Purushas and suggested to reach Bhagavan Dattatreya as His methodology was unique and weird- but at the same time was prostration worthy as He was the Incarnation of Tri Murtis in a Single and Singular Appearance. Indeed He be better addressed as a Siddha Raja far beyond the Unimaginable Ashta Siddhis [or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swachchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on] And hence Bhagavan Dattatreya be better titled as Siddha Raja and be venerated on the day of Siddha Raja's manifestation on Maagha Pournami coinciding with Makha Nakshatra Guru Vaasara foryathokta puja and praasaada tirthaas.

8. Jnaana Saagara

Sarvatra agjnaana naashaayha Jnaana deepaayachaatmane, Sachinaananda bodhaaya Shri Dattaaya namo namah/

As there had been a world wide sweep of Ignorance of dharma and nyaaya, and the agjnaana jeevas had sought to predominate all over, One Maha Dutta Purusha Jnaani got manifested on a Phalgun Maasa Dashami and sought to preach and non traditional values of Living, especially the Nivritti Marga Principles . Then a huge collection of Siddha Purushas raised hue and cry against what was being taught by the so called Jnaana Sagara but failed . Jnaana Sagara explained to the Public that as one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahmatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas. Then Jnaana Saagara further explained : As Aakaasha be unable to suppress Vayu Deva as indeed tat Aakaasha created Vayu and similarly, ' None indeed could ever suppress my own manner of teaching you, the Ignoramus! Having asserted likewise the Jnaana Sagara Mahatma had made His Mantropadesha and His Mandira Nirmaana Vidhi.

9. Vishvambharaavadhuta

Vishvambharaaya Devaaya bhakta priyakaraayacha, bhakta priyaaya Devaaya naama priyaaya te namah/

Suddenly there appeared a vikrita swarupa of Bhagavan Avadhuta in the midst of a huge congregation of Siddhas who were steeped deep in dhayana of the Avyakta Paraaatma's Vishvarupa as they were all bewildered and mystified and had prostrated to the Vishvambharavadhuta. That was on Chitra Purnima, Chitra kshatra yukta Mangala Vaasara. Then the Sahasraaksha Sahasra Seersha Nirguna Vishvambharaavadhuta had manifested His Vishva Darshana.

[Vishleshana on Vishnu Bhagavan's Vishva Rupa vide Vaamana Purana

Instantly, Vamana Murti displayed his Virat Swarupa:

Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his 'Kati Pradesha'; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his 'kukshi' or belly. On viewing the Paramatma's 'Virat Swarupa', the so called 'Mahaasuraas' in ignorance by Chakravarti Bali before Prahlada's curse to him got burnt off like flies before a gigantic out break of Fire!]

10. Mayaayuktaavadhuta

Mayaa yuktaaya shuddhaaya mayaaguna haraaya te, shuddha buddhaatma rupaaya namostu paramaatmane/

On one particular Vaishaakha shuddha chaturdashi Budhavaasara madhyaana, a Bhiksha Rupa had arrived for Bhiksha at the door step of a Viprottamanamed Sheela at the shraaddha samaya for bhiksha. That Bhikshu was a koupeena dhaari yuvaka, as of two strong shoulders and haands with a danda and bhiksha paatra or a begging bowl as accompanied by a black dog. The hosting Brahmana Sheela was with somewhat of a tiraskaara bhaava had allowed Him to step in, and having somewhat reconciled made Him seated and after the shraaddha ceremony was over, the shraaddha bhoktaas were terribly annoyed and walked off especially when the Mayaavadhuta too was made to be seated nearby. Meanwhile, the word got spread off and all the Viprottamaas of the village got collected and surrounded the house of Sheela brahmana yelling at him stating: ' how dare you had infringed the sanaatana Brahma karma bhrashtata!'

Then the Mayaavadhuta replied: ' Indeed! I am not aware of what be the Brahmakarma, but I know that AUM kaara is the real Brahma.' Then the delegation of Viprottama shouted at the Stranger: Nitya

naimittika karma be of dwividha or two folded viz. Pravritti and Nivritti. Yet, you are a bhrashtha maanusha and be not eligible to know Omkaara far much from Veda pathana.’

Then the Bhikshu replied: So called Veda Panditaas: ‘ May you realize that just as this dog like saguna be of nitya naimattika karmaarhata be not my duty. I am the Essence of AUM kaara. This Dog is replete with Chatur Vedaas- Shadangas viz. Shiksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. The dog also is aware of *Om tad Brahma, Om tadvaayuh, Om tadaatma, Om tatsatyam, Om tatsarvam, Om tadpurornamah/ Om Antahscharati bhuteshu guhaayaam vishvamurtishu, twam yagnastvam vashtkaarastvamindrasvah Rudrastvam Vishnustvam Brahmastvam Prajaapatih, tvam tadaapa jyotee rasomritam Brahma Bhurbhuvasuvarom/* Om that is Brahmatatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaatha Satyam; Om that is the totality of ‘Charaachara atmakam’ or of the Living Beings whether mobile or immobile ; Om that Puornama or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one’s consciouness assuming myriad forms as ever active and pulsating. He is the Yajna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Revivor of Srishti again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia; He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manisestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti- Sthithi-Samhaara or Creation- Preservation- Destruction or the Cause-Causation-Collapse.

[Explanation on Pranava vide Maha Narayanopanishad:

1-2) *Om tad Brahma, Om tadvaayuh, Om tadaatma, Om tatsatyam, Om tatsarvam, Om tadpurornamah/ Om Antahscharati bhuteshu guhaayaam vishvamurtishu, twam yagnastvam vashtkaarastvamindrasvah Rudrastvam Vishnustvam Brahmastvam Prajaapatih, tvam tadaapa jyotee rasomritam Brahma Bhurbhuvasuvarom/* Om that is Brahmatatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaatha Satyam; Om that is the totality of ‘Charaachara atmakam’ or of the Living Beings whether mobile or immobile ; Om that Purnam or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one’s consciouness assuming myriad forms as ever active and pulsating. He is the Yajna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Revivor of Srishti again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia; He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manisestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti- Sthithi-Samhaara or Creation- Preservation- Destruction or the Cause-Causation-Collapse!]

11. Maaya Muktaavadhuta

Swa maayaa guna guptaaya muktaaya Paramaatmane, sarvatraagjaana naashaaya Deva Devaayate namah/

Then Swami Avadhuta was seated in padmaasana in a thick jungle yet neither poisonous serpents nor wicked tigers were disturbed much less the 'daavaanalagnis' as the prakriti's tranquility prevailed. Then having smashed off the screen of Maya, the Supreme Muktaavadhuta had manifested Himself at the Swaati nakshatra yukt jyeshtha shudda trayodasi on a Guru vaasara Suryodaya as out of the thick jungle and right in an neighboring village looking drunk with wine and kissing and embracing a youthful damsel as accompanied by vaadya brindaas, as the passers by especially the 'mahaachaara viprottamaas' passed by repulsively. At the same time, Deva Guru Brihaspati made his appearance as the Devas had succeeded in killing Jambhasura.

Meanwhile Kartaveeraarjuna was completely immersed in his tapasya with the Mantra Raja : *OM Dutta Maha Devaaya Namah/* initially for twelve days as extended to a month-three months-six months-one year on yoga samaadhi, where after, Maaya Muktaavadhuta had appeared and had instructed the King Kaartaveerya arjuna for perfecting the Swadharma Rakshana and appropriate Rajya Paripaalana..

Thereafter Parashurama was blessed by Bhagavan Dattatreya with Yoga Siddhi and commanded that with his parashu to break a nearby mountain so that there would be numerous pavitra tirthaas with which to make pavitra snaanaas and make tarpanaas, revive the life of his mother Devi Renuka and proceed to Mahendra Parvata for tapasya.

[Vishleshana1.on on King Kaartaveerya arjuna and Parshu Raamavide Brahmanda Puraana-

Pararashu Rama Tapasya :

The illustrious Incarnation of Bhagavan Vishnu as Bhargava Rama was the son of Jamadagni Muni and the grandson of the famed Bhrigu Maharshi and Devi Khyati. As instructed by his father and grandfather, Bhargava Rama performed stringent Tapasya in an Ashram in a deep jungle and visiting Maharshis like Bhrigu, Atri, Kratu, Jaabali, Mrikunda were impressed with the high concentration of Bhargava Rama who was seeking to target Shiva in his penance. In course of time, Maha Deva was pleased with Bhargava Rama's devotion and appeared in disguise as a hunter who presented a repulsive person with dark complexion and red eyes with bow and arrows and crude sword and knives of varied sizes and sharpness. He introduced himself as Tosha Pravarsha the Master of The Forest and that no knew person should step in the Forest, much less raise a Hermitage. Even Indra would not be able to reside in this forest without my permission, he said. The hunter then asked Rama as to was he and for what purpose that he was staying in the Forest for such a long time. The former replied that he was performing Tapasya to Maha Deva Shambhu and that he would like please that Sarveshwara, Sarva Sharanya, Abhaya prada, Trinetra, Sarvajna, Tripuraantaka and Shankara. The Hunter heckled at Parashu Rama and said that he was wasting his time. In the course of conversation, Parashu Rama realised that the Hunter was not an ordinary human being; he knew a lot of Shiva as the so called hunter mumbled that Shiva did Brahmahatya and that he snipped Brahma's fifth head. The Hunter further told Parashu Rama that after all he was trying to absolve himself of the sin of his mother's killing! (Once Jamadagni left for Tapsaya and his wife Renuka Devi went to a river to fetch water and witnessed Prince of Mrityukavati Chitraratha was enjoying swims in the river with his women and momentarily Renuka felt envious of the women; Jamadagni noticed that his wife committed a sin and on returning back to his Ashram he asked his sons to kill her for the sin; none of his elder sons were prepared but Pararashshu Rama sliced her neck and killed her at once; apparently, Jamadagni was able to revive Devi Renuka by his Mantra Shakti!). Bhargava Rama then realised that the

hunter must be a Siddha! The Hunter further heckled Rama that his Tapasya was futile as he left his old father and killed his mother! Bhargava Rama then asked the hunter to identify himself: Was he Indra or Agni or Surya or Chandra or Vayu or Yama! You have come here to test my sincerity of Tapasya. Mahatma! Do reveal your self, thus prostrated Bhargava Rama and as soon as he stood up, Maha Deva revealed himself and a confused Rama in an ecstatic trance praised him as follows: *Namastey Nilakanthaaya Nilalohita murtaye, Namastey Bhuta nathaya Bhuta vaasaaya tey namah/ Vkyataavyakta Swarupaaya Maha Devaaya Meedhushey, Shivaaya Bahurupaaya Trinetraaya Namonamah/ Sharanam Bhava Sharva twadbhaktasya Jagatpatey, Bhuyonanyaashrayaanaam tu twameva hi paraayanam/ Yanmaya- aprakrutam Deva duruktam vaapi Shankara, Ajaanataa twaam Bhagavanmama tatkhshantu marhasi/ Ananyavedya Swarupasya Sadbhaavamiha kaha pumaan, Twaamrutey tawa Sarvesha Samyak Shakreti Veditum/ Tasmaatwam Sarvabhavena praseeda mama Shankara, Naanyaast mey gatis tubhyam Namonamah/ Nilakantha, Nilalohita, Bhutanaadha, Bhuta vaasa! You are Perceivable yet impossible to Perceive, Maha Deva, Shiva, Bahurupa, Trinetra, Sharva! Indeed I am your faithful devotee and you are my final refuge; I might have talked lightly about you thinking that you were a normal hunter! Do pardon my ignorance and indiscretion; who else is capable of recognising your own magnanimity excepting yourself! I have no recourse else than surrendering myself to you totally!)*

Shiva replied to Rama ‘My Child! I am pleased with your Tapasya. I really wish I could bestow every Shakti to you although You deserve it. Yet, you are still not yet ripe enough to withstand the Rudra Shakti and the related ‘Astraas’; hence you have to perform further Tapasya, resort to Sarva Tirtha Darshanaas and approach me when you consider fit. Subsequently, Bhargava Rama was engaged in Tirtha Darshanaas, fastings, Tapas, Homas, Japas, Snaanaas and other sacred deeds and moved about a lot in Bhumandala. Later, as per the instructions of Maha Deva returned to his Ashram and settled for his Shiva Puja. Meantime, there was a terrible battle between Devas and Asuras and the latter approached Maha Deva for help. Shankara then asked Mahodara to reach Parashurama to bring from his Ashram in Himalayas and the latter was instructed by Shiva to destroy the Asuras. Bhargava was bestowed with a variety of powerful Astra- Shastras and devastated Asuras in large contingents even while the remnants ran away to Rasatala. The victorious Bhargava returned to his Ashram and installed an Idol of the ‘Kiraata’ who confronted him in the Forest and worshipped him with flowers, Chandana, Dhupa, Dipa and Naivedyas. As Shankara made an appearance along with Marudganas and Devas, Rama fell on his feet and extolled him as follows: (Devadeva! Jagannaadha, Tripuraantaka, Sakala adhyaksha, Bhaktavatsala, Sarva Bhutesha, vrishabha -dhwaja, Sakalaadhisha, Kanukaakara, Skaklaavaasa, Sakala Devaarigana Naashaka, Shuli, Kapaali, Sarva Lokaika paala, Nitya SmashnaVaashi, Kailasavaasi, Pashayukta, Kalakuta vishaara, Sarva Vibhu, Amarvandya, Swayambhu, Shaktivaan, Sagatkarma Sakshi, Shambhu, Chandramouli, Sarpakantha haara, Shiva, Paramatma, Vibhuti sanchhanna deha, Suryachandraagninetra, Kapardi, Andhakaasura mardana, Tripura dhvamsi, Daksha Yagna Vinaashaka, Yogijana Dhyeya, Achintya Rupa, Bhakta hridayaambhoja karna madhya varti, Sakalaagama Siddhaanta Saara Rupa, Sakala Yogendra Prabhu, Shankara, Sakala Vyaapta Maha mahimna, Paramatma, Sharva, Shaanta, Jagadbrahma, Vishwarupa, Adimadhya rahita, Nitya, Avyakta, Vyaktaavyakta Swarupa, Sthula Sukshmaatma, Vedanta Vedyaa, Samasta Vishwa Vigjnaana Swarupa, Suraasurasangha Shreshtha puja paada, Shrikantha, Srishti karta, Lokakarta, Rajo gunaatma, Hiranyagarbha, Paratpara, Pratyagatma, Tamoguna Vikaara, Jagatsamhaara, Kalpanta Rudra Rupa, Parapara-Vida, Avikara, Nitya, Sadas adaatma, Buddhi Prabodha, and Buddhin- driya Vikara! My salutations to you as you are manifested in various Forms as Vasu-Rudra- Marud-Aditya- Saadhaya and Ashwini Kumaaras! You are Avikara, Aja, Nitya, Sukshma Rupa! You are not controllable and unimaginable even by Brahma! Those who continue in ignorance about you and your three major features of Srishti-Sthiti-Samhara are engaged in the cycle of births and deaths; as even great Scholars are unaware about you, what could I realise about you! Indeed your magnificence is far beyond description and voice; thus I am unable to commend you as my Stuti properly yet I know that you are affectionate to your Bhaktas!)

Maha Deva was indeed gratified with this kind of touching prayers and bestowed to him all kinds of Astra-Shastra Vidyas, their usages and withdrawing capacities; a outstanding horse; a distinctive chariot, a peerless bow and bunch of arrows, a distinctive Kavacha or body shield, Beeja Mantras whose recitation could either annihilate the worlds or shower blessings to his followers and in short provided unique Siddhis to Bhargava Rama equipping him with invincible powers enabling him to punish the Evil wherever it existed and at the same time to protect the virtuous and the noble.

King Kaartaveeryarjuna and his invincibility:

The most valiant and invincible King of the times Kaartaviryarjuna of Haihava Vamsha was contemporary to Bhargava Rama halted at the Ashram of Jamadagna once along with his huge army which was tired and famished on an afternoon when Sun was hot and severe; the army did not have the strength to move forward and decided to rest. The King knew that the Ashram would not have the resource to feed the contingent but the Muni did provide excellent food to them. The King wondered as to how the Muni was able to do so and discovered that the Celestial Cow Kama-dhenu was in the Ashram and fulfilled all the requirements of the inmates of the Ashram. The King desired to take away the Kamadhenu to his kingdom but Jamadagni declined politely initially and refused flatly later. The King returned to his Kingdom but sent his Minister to manage to bring the Celestial Cow, if necessary by force. Finally force was used and both the Muni and the Kamadhenu resisted till the last but were tortured; Jamadagni Maharshi was almost killed and Kamadhenu flew to Heaven! The soldiers returned only with the calf which was a wasted exercise since without the mother the calf was no avail anyway. On return to the Ashram, Devi Renuka found her husband lying dead in a pool of blood and fainted and after recovering from the shock with some passage of time, she cried incessantly enquiring about Bhargava Rama. Rama returned from the forest to fetch wood and flowers for homa and puja and was non-plussed about what all had happened. He witnessed his mother beating her chest again and again numbering twenty one times and took a vow that not only King Kartaveeryarjuna would be butchered but would also attack Kshatriyas as a race would be slaughtered twenty one times and wipe out traces of them all; for quite some time now Kshatriyas were harassing Brahmanas and Sages on many counts, mostly out of fear that Brahmanas were gaining upper hand due to their knowledge and out of fear of an inferiority complex. Renuka decided to jump into fire along with her dead husband in the execution of the old practice of 'Sati Sahagamana' but a Celestial Voice stopped her attempt as Jamadagni's life would be revived once again. Bhrgu Maharshi came to learn of his son's death and on seeing his body stated that if he the Maharshi spent all his life as per Vedas and performed all virtuous deeds including Yagnas and Tapas, then Jamadagni his son should rise up from his death bed and sprinkled sacred water on the dying body and up came Jamadagni fully resuscitated due to the glory of Bhrgu. But Bhrgu after full recovery came to realise Bhargava Rama's vow to kill Kartaveeryarjuna and felt sad, not only because that revenge was never the principle of a Brahmana but killing a King by one of his own Subjects would tantamount to 'Rajavadha' which was as atrocious as killing one's own father! Moreso King Kartaveeryarjuna was not only an illustrious King of extraordinary prowess but also an outstanding devotee of Bhagavan Dattaratreya. This created a predicament to Bhargava Rama as there was a vow to kill the King and the Kshatriya Vamsha in twenty one attacks and on the other hand there was the considered advice tantamounting to an instruction of his father not to do so. Jamadagni then advised to pray to Brahma Deva and act according to his considered advice. Brahma too was not acceptable to either of the vows taken by Bhargava and affirmed that it would not be in order that if simply one King perpetrated a sin, there would be little justification to eradicate the entire Kshatriya Vamsha in twenty one battles! Yet, he blessed Rama to recite a Krishna Kavacha titled 'Trailokya Vijaya' and visit Shiva Loka to seek his blessings in the matter. As Bhargava Rama with great difficulty managed an audience with Shiva, the latter too felt that it was not an easy task to terminate King Kartaviryarjuna who by his mere frown a great warrior like was disarmed and had to flee! However, the ever merciful Mahadeva suggested that he like Skanda Kumara should practise not only the Trailokya Vijaya Mantra but several other powerful Mantras like Nagasatra, Paashupata, Brahmastra, Narayanastra, Agneyastra, Varanyastra, Gandharvatra,

Garudastra, Jrumbhanaastra and many other Astraas; Rama then bowed with the greatest possible happiness and fulfillment to Shiva, Devi Parvati, Ganesha, Skanda and Nandi Deva and returned to his father Jamadagni, fully overjoyed.!

Muni and the grandson of the famed Bhṛigu Maharshi and Devi Khyati. As instructed by his father and grandfather, Bhārgava Rama performed stringent Tapasya in an Ashram in a deep jungle and visiting Maharshis like Bhṛigu, Atri, Kratu, Jaabali, Mrikunda were impressed with the high concentration of Bhārgava Rama who was seeking to target Shiva in his penance. In course of time, Maha Deva was pleased with Bhārgava Rama's devotion and appeared in disguise as a hunter who presented a repulsive person with dark complexion and red eyes with bow and arrows and crude sword and knives of varied sizes and sharpness. He introduced himself as Tosha Pravārsha the Master of The Forest and that no person should step in the Forest, much less raise a Hermitage. Even Indra would not be able to reside in this forest without my permission, he said. The hunter then asked Rama as to was he and for what purpose that he was staying in the Forest for such a long time. The former replied that he was performing Tapasya to Maha Deva Shambhu and that he would like please that Sarveshwara, Sarva Sharanya, Abhaya prada, Trinetra, Sarvajna, Tripuraantaka and Shankara. The Hunter heckled at Parashu Rama and said that he was wasting his time. In the course of conversation, Parashu Rama realised that the Hunter was not an ordinary human being; he knew a lot of Shiva as the so called hunter mumbled that Shiva did Brahmahatya and that he snipped Brahma's fifth head. The Hunter further told Parashu Rama that after all he was trying to absolve himself of the sin of his mother's killing! (Once Jamadagni left for Tapsya and his wife Renuka Devi went to a river to fetch water and witnessed Prince of Mrityukavati were enjoying swims in the river with his women and momentarily Renuka felt envious of the women; Jamadagni noticed that his wife committed a sin and on returning back to his Ashram he asked his sons to kill her for the sin; none of his elder sons were prepared but Parashu Rama sliced her neck and killed her at once; apparently, Jamadagni was able to revive Devi Renuka by his Mantra Shakti!). Bhārgava Rama then realised that the hunter must be a Siddha! The Hunter further heckled Rama that his Tapasya was futile as he left his old father and killed his mother! Bhārgava Rama then asked the hunter to identify himself: Was he Indra or Agni or Surya or Chandra or Vayu or Yama! You have come here to test my sincerity of Tapasya. Mahatma! Do reveal your self, thus prostrated Bhārgava Rama and as soon as he stood up, Maha Deva revealed himself and a confused Rama in an ecstatic trance praised him as follows:

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Shiva replied to Rama: 'My Child! I am pleased with your Tapasya. I really wish I could bestow every Shakti to you although You deserve it. Yet, you are still not yet ripe enough to withstand the Rudra Shakti and the related 'Astraas'; hence you have to perform further Tapasya, resort to Sarva Tirtha Darshanaas and approach me when you consider fit. Subsequently, Bhārgava Rama was engaged in Tirtha Darshanaas, fastings, Tapas, Homas, Japas, Snaanaas and other sacred deeds and moved about a lot in Bhūmandala. Later, as per the instructions of Maha Deva returned to his Ashram and settled for his Shiva Puja. Meantime, there was a terrible battle between Devas and Asuras and the latter approached Maha Deva for help. Shankara then asked Mahodara to reach Parashurama to bring from his Ashram in Himalayas and the latter was instructed by Shiva to destroy the Asuras. Bhārgava was bestowed with a

variety of powerful Astra- Shastras and devastated Asuras in large contingents even while the remnants ran away to Rasatala. The victorious Bhargava returned to his Ashram and installed an Idol of the ‘Kiraata’ confronted him in the Forest and worshipped him with flowers, Chandana, Dhupa, Dipa and Naivedyas. As Shankara made an appearance along with Marudganas and Devas, Rama fell on his feet and extolled him as follows:

Namastey Deva Devesha Namastey Parameshwara, Namastey Jagatonaatha Namastey Tripurantaka/Namastey Sakalaadhyaksha Namastey Bhakta Vatsala, Namastey Sarva Bhutesha Namastey Vrishabha -dhwaja/ Namstey Sakalaadhisha Namastey Karunaakara, Namastey Sakavaabvaasa Namastey Nilalohita/ Namah Sarva devaa ri gana naashaaya Shuliney, Kapaaliney Namastubhyam Sarvalokaikapaaliney/ Smashanavisiney nityam Namah Kailasa vaashiney, Namostu Paashiney tubhyam Kaala kutavishaashaney/ Vibhavemara vandyaya Prabhavey tey Swayambhuvey, Namokhilajagatkarma saakshibhutaataaya Shambhavey/ Namastripathagaaphena bhaasigaadrendumouliney, Maha bhogindra haaraaya Shivaaya Paramatmaney/ Bhasmasancchaanna deheaaya namorkaaginindu chakshushey, Kapardiney namastubhyamandhakaasura mardiney/ Tripura dhwamsiney Daksha Yagna vidhwamsiney namah, Girijaakuchakaashmeeraviranjita mahorasey/ Maha Devaaya mahatey Namastey Kritivaasasey, Yogidhyeya swarupaaya Shivaayaachintya tejasey/ Swabhakta hridayaambhoja karnikaa madhya -vartiney, Sakalaagama siddhanta saararupaaya tey namah/ Namoh nikhila yogendra bodhaanaaya -amritaatmaney, Shankaraakhila vyapta mahimney Paramatmaney/ Namah Shartvaaya Shaantaaya Brahmaney Vishwa rupiney, Adi madhyaata heenaaya Nityaayaavyakta murtayey/ Vyaktaavyakta swarupaaya sthula sukshmaa- tmaney namah, Namoh Vedaanta Vedyaya Vishwa Viginaana rupiney/ Namahsuraasura shreni mouli pushpaarchitaanghnaye, Shri Kanthaaya Jagaddhaatrey Loka Kartrye namoh namah/ Rajogunaataney tubhyam Vishwa srishti vidhaayiney, Huranyagarbha rupaaya Haraaya Jagadaadiye/ Namoh Vishwaatmaney Lokasthitivyaapaara kaariney, Satwa vijnana rupaaya Paraaya Pratyagaatmaney/ Tamoguna Vikaaraaya Jagatsamhaara kaariney, Kalpaantey Rudrarupaaya Paraapaa videy namah/ Avikaaraaya Nityaaya namah Sadasadaatmaney, Tawa yattatirajaananti Yoginopi Sadaamalaah/ Twaamavigjnaaa durjeyam Samyad Brahmaadayopi hi, Samsaranti Bhavay nyunam na tatkarmaatmikaaschiram/ Yaavannapaiti charanou tavaa- jnaana vighaatinah, Taavadbhramati Samsaarey Panditochetanopivaa/ Sa yeva Dakshah sa krutisa Munih sa cha Painditaha, Bhavatascharanaambhojey yena Buddhih sthirikrita/ Su Sukshmatvena Gahanah Sadbhaavastetrayimayah, Vidushaamapi mudhena sa mayaa Jnaaya-tey kattham/ Ashabdagocharatwena Mahimnastwa saamparatam, Stotumupyanalamsamyaktwaamaham jadadhiraatah/ Tasmaanagnaanato vaapi mayaa Bhakyaiva Samstutah, Preetascha Bhava Devecha naunutwam Bhaktavatsalah/

(Devadeva! Jagannaadha, Tripuraantaka, Sakala adhyaksha, Bhaktavatsala, Sarva Bhutesha, Vrishabhadhwaja, Sakalaadhisha, Kanukaakara, Skaklaavaasa, Sakala Devaarigana Naashaka, Shuli, Kapaali, Sarva Lokaika paala, Nitya SmashnaVaashi, Kailasavaasi, Pashayukta, Kalakutavishaara, Sarva Vibhu, Amarvandya, Swayambhu, Shaktivaan, Sagatkarma Sakshi, Shambhu, Chandramouli, Sarpakantha haara, Shiva, Paramatma, Vibhuti sanchhanna deha, Suryachandraagninetra, Kapardi, Andhakaasura mardana, Tripura dhwamsi, Daksha Yagna Vinaashaka, Yogijana Dhyeya, Achintya Rupa, Bhakta hridayaambhoja karna madhya varti, Sakalaagam Siddhaanta Saara Rupa, Sakala Yogendra Prabhu, Shankara, Sakala Vyaapta Maha mahimna, Paramatma, Sharva, Shaanta, Jagadbrahma, Vishwarupa, Adimadhyah rahita, Nitya, Avyakta, Vyaktaavyakta Swarupa, Sthula Sukshmaatma, Vedanta Vedyah, Samasta Vishwa viginaana Swarupa, Suraasurasangha Shreshtha puja paada, Shrikantha, Srishti karta, Lokakarta, Rajo gunaatma, Hiranyagarbha, Paratpara, Pratyagatma, Tamoguna Vikaara, Jagatsamhaara, Kalpanta Rudra Rupa, Parapara-Vida, Avikara, Nitya, Sadas adaatma, Buddhi Prabodha, and Buddhin- driya Vikara! My salutations to you as you are manifested in various Forms as Vasu-Rudra- Marud-Aditya- Saadhaya and Ashwini Kumaaras! You are Avikara, Aja, Nitya, Sukshma Rupa! You are not controllable and unimaginable even by Brahma! Those who continue in ignorance about you and your three major features of Srishti-Sthiti-Samhara are engaged in the cycle of births and deaths; as even great Scholars are unaware about you, what could I realise about you! Indeed your magnificence is far beyond description and voice; thus I am unable to commend you as my

Stuti properly yat I know that you are affectionate to your Bhaktas!)Maha Deva was indeed gratified with this kind of touching prayers and bestowed to him all kinds of Astra-Shastra Vidyas, their usages and withdrawing capacities; a outstanding horse; a distinctive chariot, a peerless bow and bunch of arrows, a distinctive Kavacha or body shield, Beeja Mantras whose recitation could either annihilate the worlds or shower blessings to his followers and in short provided unique Siddhis to Bhargava Rama equipping him with invincible powers enabling him to punish the Evil wherever it existed and at the same time to protect the virtuous and the noble.

The battle of Bhargava Rama and Kaartaveeryarjuna

On reaching Mahishmati pura the Capital of Kartaveeryarjuna, Parashu Rama sent Maharshi Atreya to the King recalling the latter's atrocities in bringing chaos in the peaceful Ashram, shamelessly demanding Kamadhenu, forcibly trying to seize it and the worst of all killing the Maharshi. The overconfident King replied that he was the Star of Haihaya Vamsha, that his thousand hands were endowed with such enormous might that none could dare to look straight in his eyes and that he had the blessings of Dattatreya and so on. He sent away the emissary to Rama to come prepared for the battle. He jumped into action at once, grouped his enormous army with gusto and led it against Parashu Rama, imagining that the Muni Kumara with little backing except his revenge to be pitted against the sea-like and fully trained army with courage, commitment and colossal Mantra Siddhi. There were twelve Akshouhinis of warriors trying to face a single Bhargava Rama! Even while the King and the army were advancing, there were unwelcome omens like the scenes of some with mutilated body parts, some with dishevelled hair hysterically crying loud, some carrying baskets full of bones with oozing blood, some with loud and continuous sneezes, some carrying bags full oil and salt and also the continuous wail of dogs and jackals but the mighty and haughty King ignored them. As soon as the first contingent of army arrived with racing chariots, horses, elephants and experts in archery under the command of Matsya Raja, the first offensive came from the latter in the form of 'Parvataastra' and Bhargava used Vayavyaasta and the former bounced back killing thousands of the Raja's own men in a death trap. By resorting to the offensive, Bharga invoked Narayanaastra as the first contingent of the army with elephants, horses and chariots was wiped out while the Matsya Raja was singled out with four arrows to systematically destroy the Dhvaj (Flag), the Charioteer, the horses and the Matsya King who was hurt in the stomach and got killed by omitting blood. King Kartaveeryarjuna then called upon Brihadbala, Somdutta, Vidarbha Raja, Mithileswara, Nishadaaati, Magada Chief and others; as they all called up the same destinations of death. Then the tactics of war were changed and instead of the various Allies of Kartaveeryarjuna one by one, the Allied Kings surrounded Bhargava some from the rear, some sideways and some others in the front! It was a combined / group attack; the enraged Rama like 'Pralayakalaagni' slaughtered the Kings and their supporters in 'Dasa Dishas' and fought with them all for three days and nights with his axe and slaughtered the stronghold of the Kings that appeared invincible for a while but they caved in finally. King Suchandra who was an outstanding expert in 'Mayavi Yuddha' and an exceptional practitioner of Mantraas entered the battle. Bhargava released 'Narayanaastra' and to his great astonishment and disbelief the Astra proved ineffective. Rama threw up Shiva Shula and that had adorned Suchandra as flower garland. Then Rama invoked **Bhadra Kali** as he knew that She was the most reputed devotee of King Chandra and as she appeared with Trinetras and Trishula: He said: *Namostutey Shankara vallabhaayai Jagatsavitryai Samangalaakrutaayai Naanaa Vibhushanaabhiribhaarigayai Prapannarakshavihitodyamaayai, Daksha prasutai Himavadbhavaayai Maheshaardhaanga samaasthitaayai*/(Shankara Patni!, my salutations to you; you are the Creator of Samsara; You have the

reputation of saving those in difficulties; You are the daughter of Daksha, the Arthaangi of Maheswara as also the daughter of Himavanta!). As Bhadra Kali was commended, she gave her appearance and asked Bhargava to despatch Suchandra to her as she was her distinguished devotee ; she suggested that Bhargava should use Agneyaashtra to send him to her and that he (Suchitra) would become her servant. Then Bhargava Rama did 'Praanayama' and taking the name of Bhadra Kali, shot his arrow with Agneyastra and Suchandra reached Kailasha. Then came Pushkaraaksha who was by no means an insignificant warrior; even as he entered he attacked Rama by raining arrows all around and an angry Rama transmitted Vaaruna- Astra but it was sharply retaliated by Vayavyastra. Rama directed Brahmastra but that too was surprisingly retaliated too. A furious Rama took up his axe and ran up to Pushkaraasha who saved himself by sending 'Panchavishikaashtra' a Five pronged fiery arrow with venomous and hissing cobras and these arrows hit Bhargava on his head, shoulders, and tuft; for a second Rama was taken aback and following his reflexes flew literally upto the opponent and axed his head even as all the Devas watching the battle proceedings bit by bit clapped from the skies at the unbelievable and spontaneous alacrity displayed by Rama.

Finally, Kartaveeryarjuna himself arrived by his four hundred feet long golden and bejewelled chariot drawn by hundred chosen horses, with surprisingly huge stock of arms and armaments; he has thousand hands of unique Shakti . It was stated that when Ravana desired to display his prowess to Kartaveeryarjuna, the latter was busy taking morning baths in many Tirthas and dragged Ravana by clutching his ten heads with one of his thousand hands till the Pradakshinas of Tirtha Yatras were over in Sapta Samudras! The chariot accommodated his hundred- strong warrior sons too, each one of them being a warrior in his own right. The classic battle of the heroes was like that of the clash of two Planets! Both were unique in their own right; both were gifted with unparalleled expertise in Astra-Shastra Vidyas and both were blessed by incarnations of the same Bhagavan; one by Dattatreya and another by Maha Deva and Krishna! As soon as Kaartaveerya commenced the fight releasing Brahmastra, Rama had no choice of releasing another Brahmastra too. Keeping in view the universal havoc that created by the Brahmastras, Bhargava Rama-the Incarnation of Vishnu himself- was aware of the impact and absorbed it by his eyes thus secretly exercising his latent capability even as pretending himself as a mere human being! Indeed his main objective was Loka Kalyana! Having eased the Universe of the devastation thus averted, Bhargava picked up two arrows and directed them at both the ears of Kartaveerya whose face got defaced due to the loss of both the ears!

The King immediately remembered Bhagavan Dattaatreya who in the past, on such extreme situations, appeared before him at once and provided a shield with the help of which he was defying even Loka Paalakas! But now, there was no trace of Bhagavan Dattatreya as the reason was clear: he was no longer a specimen of Virtue and devotion and he ceased to uphold Justice when he became arrogant, selfish, avaricious and cruel to the extent of stealing the Celestial Cow and killing Maharshi Jamadagni without scruples! On the other hand Bhargava Rama had shone by comparison; having taken the vow to avenge his father's death and mother's untold grief, he equipped himself with Tapasya, Japa-Homa-Tirtha Yatras as directed by Maha Deva and Krishna Paramatma, both being the same as well as himself since he assumed a Human Form! As there was no response from Datta Deva, Kartaveerya was thus left to his own fate but since his arrogance was still on display, he put up the show and never gave up. He continued releasing Astraas; he released Agneyastra which was subdued by Rama's Varunastra; he released Gandharvastra which was controlled by Rama's Vayavyastra; the King released Nagastra and Garudastra resisted it. Finally, Kartaveerya threw the 'Shula' that Datta Deva gifted to him for an acute emergency

and Bhargava Rama became a victim of it and fell down unconscious; as Devas and other Celestial Beings who were closely witnessing the proceedings of this historic battle of Dharma versus Adharma got panicky and Shankara himself administered 'Sanjivini' to Bhargava Rama. The latter purified himself with Sacred water and recited Krishna Kavacha and released Pashupata while Dutta Bhakta released Sudarshana. As an ample proof of Dharma Vs Adharma Sudarshana got absorbed in Pashupastra and the greatest hero turned a despicable villain finally got burnt as ash, once again vindicating Truth and Justice in the Srishti of that Omni Potent and All- Pervading Supreme!

Encounter of Bhargava and Ganesha, Face-Off by Parvati and Shiva-Krishna's identity

After exterminating Kartaveerya, Parashu Rama continued the killings of his hundred sons besides quite a few of the Kings who came to assist Kartaveerya; some five of the late King's sons ran for their lives. There after a highly elated Bhargava reached Narmada to take bath and proceeded to Kailass where Maha Deva and Devi Parvati stayed for thanks giving. He saw Nandeswara, Maha Kaala, Raktahsha, Virupaksha, Bhairava, Baana, Ruru, Veerabhadra, Chanda, Bhrigi, Ekaadasha Rudras, Vidyadharas, Bhuta-Preta-Piscachas, Yaksha, Brahma Raakshasa, Kimpurushas and Kartikeya on the left entrance and Ganesha on the right. Ganesha asked Rama to wait as Shiva and Parvati were alone and that he wanted to find their convenience to enter. Rama was restless and felt uncomfortable to have been stopped by a Boy like Ganesha. There was an argument and Parashu Rama raised his axe which Ganesha disliked and lifted up Bhargava with his trunk and swirled him around when Rama saw Bhur- Bhuvar-Swar-Tapo-Urthwa-Mahar- Jana- Satya-Vaikuntha- Golokas and from there dropped Rama into Sapta Pataalaas and back to Kailasa again. This happened before all who assembled there and a highly fuming Bhargava shot his Parashu which partially broke Ganesha's tusk. As nearly half of his tusk fell down, Earth was shaken with spills of blood, Sapta Samudras witnessed reverberating sounds of upheaval, Earth got quaked and there was universal commotion. Devi Parvati who heard the uproar and insinuated Maha Deva that he treated Bhargava like his son and Bhargava gave a gift to Ganesha with a broken trunk! Shiva understood the taunt in the words of Parvati and her face off in the context and heartily remembered Krishna. As Krishna and Radha made their appearance, the entire family of Shiva, Parvati, Ganesha and Skanda greeted them; Bhargava too having greeted the former fell on the feet of Devi Parvati sheepishly and she did not respond. Shri Krishna sought to pacify saying: 'Bhavabhayahaarini! Bhargava Rama fell on your feet seeking your pardon for his indiscretion and rashness. He stated: *Shrunu Devi Mahaabhaago Vedoktam Vachanam mama, Yac chhutvaa harshitaan nunam havishyasi na samshayah, Vinaayakasto tanayo Mahatmaa Mahataam Mahaan/ Yah Kaamah Krodha Udvego Bhayam naavishatey kadaa, Veda Smriti Puraneshu Samhitaasu cha Bhamini/ Naamaanyasyopadishthaani Supunyaani Mahatmabhih, Yaani taani pravakshyaami nikhilaagaharaanicha/ Pramathaanaam Ganaayecha naanaa rupaa mahabalaah, Tessaameeshastwayam Yashmaatganeshastena keerttah/ Bhutaani cha Bhavishyaani Vartamaanaani yaanicha, Brahmaandaanyaakhilaan- yeva Yasmimllambodarah sa tu/ Yah sthiro devayogena cchinnam samyojitah punah, Gajasya shirasaa Devi tena porokto Gajaananaah/ Chaturthihmuditaschandrodarbhinaa shapta Aturah, Anena vidhruto bhaaley Bhaalachandrasthatah smrutah/ Shaptah puraa Shaptabhistu Munibhih Samkshayah gatah, Jaatavedaa deeptobhudynaasou Shurpa -karnakah/ Puraa Devaasurey yuddhey Pujito Divipadganaih, Vighnam nivaarayaamaasa Vighnanaashath smrutah/ Adyaayam Devi Raamena kuthaarena nipaatyacha, Dashanam Daivato Bhadrehyekadantah krutomunaa/ Bhavishyatyatha paryaaye Braahmano Haravallabhey Vakreebhavishyattundatwaadvakra tundah smruto Budhaaih/ Evam tavaasya putrasya santi naamaani Parvati, Smaranaatpaapa haarini Trikaalaanu- gataanyapi/ (Devi! Bhavabhaya haarini! Do condone Bhargava who fell on your feet for*

his momentary fault. Indeed Ganesha your son is one who conquered Kaama (Desire) -Krodha (Anger)- Udvega (Neurosis) and Bhaya (Fear) and his names are highlighted in Vedas and Puranas as they were sin-destroyers; he is Pramatha Gana Natha, Ganesha, Lambodara as he keeps the past-present- future happenings of the Brahmanda in his Udara or belly; he is Gajaavana since due to destiny his head was replaced by that of an Elephant; in the past the Chaturashi Chandra was cursed by Ganesha and Krishna got affected by the blame and thus Vinayaka secured the encomium of Bala Chandra; therefore Chandra's radiance was subject to growth and decadence. Similarly Sapta Rishis cursed Agni but Vinayaka re- kindled Agni again and thus got the name of Jaataveda . Ganesha got the name of Shurpa Karna as his floppy ears could winnow the grains from dirt and pebbles signifying the capacity to sift truth and falsehood. Vinayaka secured the name of Vighna Naayaka as he destroyed obstacles and difficulties at the time of Devaasura battles. Thus for each name of Ganesha there was an occurrence or background and from now on he would be called 'Vakratunda' or Crooked Trunk in future. Devi! Let me bestow to Ganesha the boons that in course of time, human beings should worship Ganesha first before Jataka and other Samskaaras or Birth and Name Giving Ceremonies, Yatras, launch of Commercial Activities, or Vratas or before any Puja performance). Devi Radha further stated: *Prakritih Purushaschobhavyanyonyaashraya vigrahow, Dwidhaa bhinnow prakaashetey Prapanchesmin yathaa tathaa/ Twam Chaahamaavayordevi bhedo naivaasti kaschana, Vishnstwamahamevaasmi Shivo dwiguna- taam gatah/ Shivasya Hridaye Vishnurbhavadityaa rupamaasthitah, Mama Rupam Samaasthaaya Vishnoscha hridaye Shivah/ Isha Ramo Maha Bhaage Vaishnavah Shaivataam gatah, Ganeshoyam Shivah Saakshaat Vaishnavastam Samaasthitah/ Eaitayoraavayoh prabhavoschaapibhedo na drushyatey, Evamuktwa saa Radhaa krodey krutwa Gajaananam/* (Prakriti and Purusha are never disconnected and are mutually dependent. It might look that we are two distinct Entities but You and I are the same and we have no difference at all. The concept that I am Vishnu and You are Shiva is indeed absurd and both the Forms are just the same. Ganesha is the Vaishnava Entity called Shiva and Bhargava Rama is the Shaiva Entity named Vishnu. So saying Radha placed Ganesha on her lap and affectionately touched his chins and as soon as that the cuts on his cheeks dried up and Devi Parvati too lifted Bhargava and caressed his tresses. Rama Ganesha were together again and Krishna kept Skanda on his lap and there was thus a happy union of Shiva and Krishna!

As the task of thanks-giving to Maha Deva and Shri Krishna were accomplished splendidly, Parashu Rama returned home and narrated the entire story of his Tapasya and attaining the Bhakti of Maha Deva, his Tirtha Yatras and accomplishing the Maha Krishnaamrita Stotra, battle with Kaartaveerya and his killing, his encounter with Ganesha, Devi Parvati's subdued anger as Ganesha's trunk was hurt by his 'Kuthaara' and Radha-Krishna Darshana. Jamadagni Muni stated that the vicissitudes experienced by Rama must have been due to the sin of killing Kshatriyas and that Bhargava should atone it through Tapasya again for twelve years. But unfortunately, history repeated again and the five sons of Kartaveerya attacked Jamadagni once again and having killed him took away his head as a souvenir! Bhargava Rama's elder brothers performed 'Uttara Kriyas' (obsequies) to the deceased father. On his return from his twelve-year long penance for atonement as instructed by his father, Bhargava Rama faced a similar situation! This time his reaction was that of a filial duty rather than revenge and launched twenty one systematic attacks of Kartaveerya's sons and indeed of as many as twelve thousand Kshatriya Kings and their male progeny searched from the nooks and corners of Earth and wiped out the traces of that Vamsha. Then he and his brothers got dug up Pancha Sarovaras at Kurukshetra and filled them up with the blood oozing heads and mutilated bodies of the Kshatriya Vamsha and performed Pitru Tarpanas

and Shraddhas as per Shastras and pleased the Pitras with Snaana-Daana-Mantra-Bhojana- Dakshinas to seek lasting redemption to Pitras to attain higher lokas. The famed Syaantaka Tirtha at Kurukshetra continued to be the Sacred Place for Pitru Karyas. Bhargava further proceeded to Gaya Kshetra to continue the Pitru Karyas at the illustrious Chandra Paada where again the Pitru Devatas receive and bless the ‘Karthas’ of their offerings till date at the above Tirthas irrespective of any caste or creed. Pinda Pradanas and Tarpanas performed at these Sacred Tirthas with faith and devotion are stated to bestow the best of one’s on going life and in the unending series of lives ahead.]

[Vishleshana 2. on the display of Parashu Rama’s ‘ahambhava nirmulana’ by Shri Rama vide Valmiki Baala Ramayana

After the memorable wedding festivities concluded on the previous day, the next morning Brahmarshi Vishvamitra informed the Kings Dasharatha and Janaka left for tapasya to the peaks of Himalayas and King Dasharatha too solicited to return back with his entourage. King Janaka gifted lakhs of cows, valuable silks, ornaments, elephants, horses, chariots, and foot soldiers. With a view to serving the newly wed devis presently retained with their husbands for some more weeks, he gifted hundreds of servants and servant maids in addition to which a crore of ‘swarna mudras’, ‘rajata mudras’, pearls and other nine gems aplenty as ‘kanyaadana’ or dowry. Just before the departure of King Dasharatha and his entourage, they all felt uneasy omens of inauspiciousness in the air. Huge and frightful sky birds with sounds of shrill squeaks were hovering on the nearby skylines, shrill sounds resounding from nearby forest animals, and such ‘apashakunas’ or premonitional warning were pronounced. Even so, gales of dust storms broke off and darkness surrounded. Then King Dasharatha visioned a frightening arrival: *dadarśa bhīmasamkāśam jaṭāmaṇḍaladhārīṇam/ kailāsam iva durdharṣam kālāgnim iva duḥsaham, jvalantam iva tejohir durnirīkṣyam prthagjanaiḥ/ skandhe cāsajya paraśum dhanur vidyudgaṇopamam, pragṛhya śaramukhyam ca tripuraghnām yathā haram/* He broke out the news that Parashu Rama the son of Bhṛigukula Jamadagni Maharshi and the great destroyer of Kshatriya Vamsha was about to enter Mithila of the Kingdom of Janaka, with frightful countenance and hanging shrub like matted hairs like ‘Kaalaagni’ or the flames of death. He was carrying his ‘parashu’ or the mighty axe with which he fulfilled his dreadful revenge of uprooting the kshatriya vamsha. *kaccit pitṛvadhāmarṣī kṣatram notsādayiṣyati, pūrvam kṣatravadham kṛtvā gatamanyur gatajvaraḥ, kṣatrasyotsādanam bhūyo na khalv asya cikīrṣitam/* Maharshi Vasishtha queried: ‘Does Parashu Rama still recall his ‘pratigina’ or universal declaration of dig up and evacuate Kshatriya vamsha once again! As Vasishtha stated thus, both the Kings of Ayodhya and Mithila were non plussed with fright shivering before the flames about to engulf them all. *Evam uktvārghyam ādāya bhārgavam bhīmadarśanam, ṛṣayo rāma rāmeti madhurām vācam abruvan/ pratigṛhya tu tām pūjām ṛṣidattām pratāpavān, rāmam dāśarathim rāmo jāmadagnyo ‘bhyabhāṣata/*

On his arrival, Parashu Rama was atonce served with ‘arghya’ or cool water to wash his feet and drink by Rishis, he merely uttered: ‘Rama Rama! : *Rama dāśarathe vīra vīryam te śrūyate ‘dhutam, dhanuṣo bhedanam caiva nikhilena mayā śrutam/ tad adbhutam acintyam ca bhedanam dhanuṣas tvayā, tac chrutvāham anuprāpto dhanur grhyāparam śubham/ tad idam ghorasamkāśam jāmadagnyam mahad dhanuḥ, pūrayasva śareṇaiva svabalam darśayasva ca/ tad aham te balaṁ dṛṣtvā dhanuṣo ‘sya prapūraṇe, dvandvayuddham pradāsyāmi vīryaślāghyam idam tava/* Dasharadha nandana Shri Rama! Veera! It is heard that your courage and fame are second to none! You seem to have lifted up and broken down the mighty and incredible ‘Shiva Dhanush’! Having been informed thus, I have now brought this

another ‘dhanush’. This is the ever frightful and invincible ‘Parashu Rama Dhanush’. I seek you to draw it straight, and arrange the arrow perfectly and exhibit your valor and capability.

*Tasya tadvacanāṃ śrutvā rājā daśarataḥ tadā, viṣaṇṇavadano dīnaḥ prāñjalir vākyam abravīt/
kṣatrarōṣāt praśāntas tvaṃ brāhmaṇasya mahāyaśāḥ, bālānāṃ mama putrāṇāṃ abhayaṃ dātum arhasi/
bhārgavāṇāṃ kule jātaḥ svādhyāyavrataśālināṃ, sahasrākṣe pratijñāya śāstraṃ nikṣiptavān asi/ sa tvaṃ
dharmaparo bhūtvā kāśyapāya vasuṃdharāṃ, dattvā vanam upāgamya mahendrakṛtaketaṇḍi/ mama
sarvavināśāya saṃprāptas tvaṃ mahāmune, na caikasmin hate rāme sarve jīvāmahe vayam/*

As Parashurama thus challenged Shri Rama, King Dasharatha intervened at once to say: Maha Bhargava! You are glorious in the entire universe that having born to the highest tradition of Brahmanatva, performed swaadyaaya of vedas, outstanding penances, you have accomplished climactic stature/ Yet by the force of circumstances, punished Kshatriya Kings as a race and wiped out their traces but now have pardoned them eventually. But now having taken now to ‘astra sanyasa’, why ought you be unkind to only to Rama and in the unfortunate even of his failure, generations of us all would have to end our lives! *Bruvaty evaṃ daśarathe jāmādagnyaḥ pratāpavān, anādṛtyaiva tad vākyam rāmam evābhyabhāṣata/* As King Dasharatha stated in a highly entreating tone, Parasurama ignored the King and continued in highly heckling tone to Shri Rama as though what he had performed was not a miraculous act of breaking down Shiva Dhanush but a sheer fluke or an accidental stroke of chance!

Thus Parushu Rama tauntingly continued as follows: *ime dve dhanuṣī śreṣṭhe divye lokābhiviśrute, dṛḍhe
balavatī mukhye sukrte viśvakarmaṇā/ atisṛṣṭaṃ surair ekaṃ tryambakāya yuyutsave, tripuragṇam
naraśreṣṭha bhagnaṃ kākutsha yat tvayā/ idaṃ dvitīyaṃ durdharṣaṃ viṣṇor dattaṃ surottamaṃ,
samānasāraṃ kākutstha raudreṇa dhanuṣā tv idam/ tadā tu devatāḥ sarvāḥ pṛcchanti sma pitāmahaṃ,
śītikanṭhasya viṣṇoḥ ca balābalanirīkṣayā/ abhiprāyaṃ tu vijñāya devatānāṃ pitāmahaḥ, virodhaṃ
janayāṃ āsa tayoḥ satyavatām varah/ virodhe ca mahad yuddham abhavad romaharṣaṇam,
śītikanṭhasya viṣṇoḥ ca parasparajayaiṣiṇoḥ/ tadā taj jṛmbhitam śaivaṃ dhanur bhīmaparākramam,
humkāreṇa mahādevaḥ stambhito ’tha trilocaṇaḥ/ devais tadā samāgamya sarṣisamghaiḥ sacāraṇaiḥ,
yācitau praśamaṃ tatra jagmatus tau surottamau/ jṛmbhitam tad dhanur dṛṣtvā śaivaṃ
viṣṇuparākramaiḥ, adhikaṃ menire viṣṇuṃ devāḥ sarṣigaṇās tadā/ dhanū rudras tu saṃkrudho
videheṣu mahāyaśāḥ, devarātasya rājarṣer dadau haste sasāyakam/ idaṃ ca viṣṇavaṃ rāma dhanuḥ
parapuramjayam, ṛcīke bhārgave prādād viṣṇuḥ sa nyāsam uttamam/ ṛcīkas tu mahātejāḥ
putrasyāpratikarmaṇaḥ, pitur mama dadau divyaṃ jamadagner mahātmanaḥ/ nyastaśastre pitari me
tapobalasamanvite, arjuno vidadhe mṛtyuṃ prākṛtāṃ buddhim āsthitaḥ/ vadham apratirūpaṃ tu pituḥ
śrutvā sudāruṇam, kṣatram utsādayaṃ roṣāj jātaṃ jātam anekaśaḥ/ pṛthivīm cākhilāṃ prāpya kāśyapāya
mahātmane, yajñasyānte tadā rāma dakṣiṇāṃ puṇyakarmaṇe/ dattvā mahendranilayas tapobala
samanvitaḥ, śrutavān dhanuṣo bhedaṃ tato ’haṃ drutam āgataḥ/ tad idaṃ vaiṣṇavaṃ rāma piṭṛpaitām
ahaṃ mahat, kṣatradharmaṃ puraskṛtya grhṇīṣva dhanuruttamam/ yojayasva dhanuḥ śreṣṭhe śaraṃ
parapuramjayam, yadi śaknoṣi kākutstha dvandvaṃ dāsyāmi te tah/*

Raghunandana! These are the two supreme and celestial pieces of dhanush; Devatas have been in admiration of their invincibility. Vishvakarma the heavenly engineer himself constructed it as of the strongest and impossible unbreakability. One of these was awarded to Maha Deva Shankara in connection with Tripuraasura and that was what ‘Shiva Dhanush’ which he had been proudly and arrogantly broken by you. And the second dhanush had been in my hands which was dedicated with

humility by groups of Devas to Maha Vishnu used in a series of encounters against the most heinous Danava- Daitya-Rakshasaas gloried as ‘Vaishnava Dhanush’ . Try to learn and recall that once all the Devas headed by Indra once approached Brahma Deva to assess whether Shiva or Vishnu was more powerful and mightier. Then Brahma created a rift between the two and in a mutual warfare Vishnu due to his mere possession of the Vishnu dhanush made a mere ‘humkara’ as the Trinetradhaari Shiva was stilled with awe. Then the angry Shiva out of frustration threw his dhanush off and Videha desha Rajarshi Devarata held it and did daily veneration for generations. On the other hand, Bhagavan Vishnu having been pleased with Bhrgu vamshi Rucheeka Muni gifted this Vishnu Dhanush; it was from Maharshi Jamadagni my immortal father that this Vishnu Dhanush had come into my possession ever since. Mahatma Jamadagni having discarded astra-shastras took to intense tapasya having built an ashram and was eventually killed by King Kartaveeryarjuna owing to materialistic obsessions. On learning about the murder of my father by the King, I returned from my penances and avenged Kshatriyas as a race by killing them several times. There after having earned the overlordship of the entire ‘prithvi’, I performed a ‘maha yagjna’ and donated the prithvi as dakshina to Kashyapa Muni. Having given the prithvi daana thus have retired to Mahendra Mountain for tapasya ever thereafter. Having heard of the destruction of Shiva Dhanush from my celestial vision, have hurried back to the brave young hero here aling with Vishnu Dhanush too. *Tad idam vaiṣṇavam rāma pitṛpaitām aham mahat, kṣatradharmaṁ puraskṛtya grhṇīṣva dhanuruttamam/ yojayasva dhanuḥ śreṣṭhe śaram parapuramjayam, yadi śaknoṣi kākutṣtha dvandvam dāsyāmi te tah/* Rama! I have thus brought the Maha Vishnu Dhanush reviving my ‘kshaatra dhrama’ and if you were to succeed in straightening this dhanush with arrows, then I might give you the opportunity of a mutual duel thereafter.

Although his father King Dasharatha’s appeal was cutshort by the long monologue bordering on the self ego of Parashu Rama, Rama had to reply to the latter. He said that he was constrained by the principles of kshatriyas and hence was not elaborating much about his own achievements.

Then Rama angrily took away the Vishnu Dhanush and the arrows from Parshu Rama. *Brāhmaṇo ‘sīti pūjyo me viśvāmitrakṛtena ca, tasmāc chakto na te rāma moktuṁ prāṇaharam śaram/ imām vā tvadgatim rāma tapobalasamārjitān, lokān apratimān vāpi haniṣyāmi yad icchasi/ na hy ayaṁ vaiṣṇavo divyaḥ śaraḥ parapuramjayah, moghaḥ patati vīryeṇa baladarpavināśanaḥ/*

Bhrgu nandana! As by birth you are a Brahmana and as such you are respect worthy; further you have had affinity with Brahmarshi Vishvamitra too and as such am constrained not to let arrows used on you and cut short your life. ‘Bhargava Rama! Even as you have had quickly earned physical and psychological powers due to your tapasya, this Vaishnava Dhanush which you are proud of , now in my hands would never hesitate to demolish you too’. This type of veiled yet composed threat that Rama confronted with against Bhargava Rama had readily attracted the attention and admiration of Deva ganas and Maharshis. Gandharva-apsarasa-siddha-chaarana-yaksha-raakshasa- naagaas too rushed to witness this ‘itihasik’ scene! As Rama had thus held high on his hands, Bhargava Rama stood stunned and blank and murmured with low and mumbling voice stated: ‘Raghu nandana! I had just described to you a while back that I donated Bhumi to Maha Muni Kashyapa and the latter instructed me to leave away bhumi and thus I shifted away to the heights of Mahendra mountain. Now having conceded my failure against the background of my bragging, may I politely return running back to the mountain heights! *Akṣayyam madhuhantāram jānāmi tvām sureśvaram, dhanuṣo ‘sya parāmarśāt svasti te ‘stu paramtapa/ ete suragaṇāḥ sarve nirīkṣante samāgatāḥ, tvām apratimakarmāṇam apratidvandvam āhave/* Maha Veera

Shri Rama! The manner in which you had lifted the Vishnu Dhanush would recall how Maha Vishnu Himself lifted and held at the time of Madhu Kaitabha Daityas who sought to roll up earth and through into Patala! Even as Devatas are witnessing above this happening because of my arrogance and late realisation, may I declare that none indeed could face you in battles and glory. *na ceyam mama kākutstha vrīḍā bhavitum arhati, tvayā trailokyanāthena yad aham vimukhīkṛtaḥ/ śaram apratimaṁ rāma moktum arhasi suvrata, śaramokṣe gamiṣyāmi mahendram parvatottamam/ Kakutsa kulabhushana! Here I stand with all my defeated egos as put to shame by you yet with the satisfaction that the Trilokanatha Vishnu himself had to humble me. Now, I request you to release a mild arrow which could land me safe atop Mahendra Parvata back to my Tapasya!*

12.Adi GuruDattaatreya

As per the instruction of her husband Rithudhvaja had abdicated his kingship and retired to Vaanaprasthaashrama to forests, she too desired to join soon and was thus required to confer Kingship to Alarkathe youngest son Alarka ignoring the elder son Subaahu. She then taught Alarka the Raja Dharma, Varnashrama Dharma and Grihasta Dharma, and the details of ‘Nithya Naimittika Shraddha Dharma’, ‘Paarvana Shraddha Dharma’, and ‘Prashasthaapratishttha’ Dharmas in the context of Shraaddhaas; Sadaachaara Varnana, Varjyaavarjya concepts etc. and thus made him an erudite scholar as a model King, an ideal Kshatriya and a warrior. The parents got him married and blessed him to prove himself as a perfect Grihasta too. While leaving for the Vaanaprasthaashrama, Queen Madalasa presented a golden ring and blessed him to become an illustrious King and told him that there would be difficult circumstances to be faced in the discharge of his duties but due to the knowledge that he acquired so far would indeed stand him in good stead. However, should there be extraordinary and most complicated crises to be faced, then he might open the ring and read the minutely written letters of advice and follow the same. King Alarka then reigned for several years as a King of Virtue and fame, without favour or fear and his eldest brother, Subahu who went to forests already, came to know that his younger brother was proving well he became proud of him. But soon enough Subahu got jealous and became a victim of his associate Kasiraj whose machinations and divisive politics gradually thinned down the financial and other strengths of King Alarka who had indeed reached a really critical position in his administration. That was the time when Alarka remembered his mother’s advice to open the minute letters scripted inside the ring that she gave him. As he opened the script, the advice of his mother was very clear: *Sangah sarvaatmanaa thyajyah sa chetyaktum na shakyaathey* (If you are not capable, then exit the Society!). The Inscription further said: If you are not able to leave the Society, then you should join the Sadhus (righteous men), since the company of Sadhus alone would prove to be your medicine. Then King Alarka approaches Dattatreya for solace as a ‘Sharanardhi’ (refuge) and prayed to him to guide him and wipe out his distress. Dattatreya replied that the King was indeed truthful as he made a confession that he was suffering from anguish. He then asked Alarka to carry out an introspection as to who was he? What kind of grief did he suffer from? King Alarka tried to figure out the inter-relationship of the Soul and the three kinds of basic problems of humanity viz. Adhi-Bhoutika, Adhyatmika and Adhi Daivika, ie the troubles related to physical, internal and God-made categories. He reasoned that he was not a component of ‘Panchabhutas’-Prithivi (Earth), ‘Aapas’ (Water), ‘Tejas’(Fire), ‘Vayu’ (Wind) and ‘Aakash’ (Sky), but has the sensibilities related to these Entities. Even if he were not the ‘Sharira’ (Physique), he however had the independent feelings that led to the complexes of Inferiority or Superior feelings. Indeed, it would be

essential to discard those kinds of feelings by an enlightened Gyani. After all, when a person is aware that essentially a human body is not eternal, then why should there be the feelings of happiness or otherwise; especially when there was a realisation that these feelings were made by the mind but not the inner soul which was free from such illusive fears. Alarka thus analysed the current situation arising out of the state of his mind, since he was not the body, nor the mind, and not even his superficial consciousness. Thus analysed, the King Alarka convinced himself that there was no harm done if his elder brother Subahu desired to take over Kingship, then there was no need for resisting the idea! Also, desire and attachment propelled by ego and prestige are the root causes of happiness or grief. Mahatma Dattatreya stated: *Ahami tyamkurotpanno mameti skandhavaanmahaan, Gruhakshetroccha shakhaascha putradaaraadi pallavah/ Dhanadhanya maha patro naikakaala pravardhitah, Punyaapunyaagra pushpascha Sukha duhkha maaphalah* ('Ahamkaar' or sense of self is the seed which produces a huge tree of 'Agyaan' or Ignorance; 'Mamatva' or selfishness is the trunk of the tree; Gruha (Abode) and Kshetra (Farm lands) are the high and large branches; wife and children are the tender leaves; 'dhana dhanya' or money and foodgrains viz. wealth are the enormous leaves; 'Punyaapunya' (Fruits of noble deeds or sins) constitute the major flowers and 'Sukha Duhkkas' or delight and misery are the end results.) How could those human beings, who are tired of 'Samsar' (Life and Family matters) and seek shelter under the 'Agyan' Tree which is rooted in the lack of correct knowledge or awareness, ever consider to attain Salvaton? Only those noble persons who possess a sharp axe named 'Vidya' (Knowledge) could pull down the mammoth tree of ignorance and egocentricity with the active help of the heavy rocks of 'Satsanga'!

Yogadhyaya (Study of Yoga), Yoga Siddhi (Achievement) and Yogicharya (Practice):

King Alarka expressed his gratitude to Mahatma Dattatreya that he gave him the solace in clearing his conscience about the eventualiy of stepping down from his throne in favour of his brother Subahu. But his doubt in his mind continued to waver and was not able to detach from natural strings. He desired to learn the art of disconnecting human psyche from Paramatma, so that there would not be a recurrence of 'Punarjanma' (Rebirth). Dattatreya replied: *Yogecha shaktividusham yena shreyah param bhavet, Muktiyogaatatha yogah samyakjnaa mahipathey /Sangaddoshod bhavah duhkha mamatwasakta chetasamam/* (Yogis are able to distinguish 'Gyan' from 'Agyan' and that is called 'Mukti'; manifestation of Parabrahma takes place despite the natural features of the illusory world. From Yoga emerges 'Moksha', 'Samyak Gyan' (detailed analysis) comes from Yoga, 'Duhkha' (Sorrow) springs from Gyan; 'Mamata' (Sense of Belonging) comes from 'Duhkha'. Further, Selflessness demolishes 'Mamata' and results in 'Viragya'; this is the state suitable for Yoga or configuration of the Self with the Super Force. Yoga comprises 'Pranaayaam' which eliminates slip-ups or mistakes; 'Dharana' enables reduction of sins or at any rate, not adding to them; 'Pratyahaara' resists material desires and 'Dhyaana' not only burns up the wavering thoughts and blemishes but retains the alignment with the Supreme. The foremost step thus is to practise Pranaayaam which actually denotes wind-control or the regulation of both 'Prana Vayu' (inhaling of breath) at the entry points of nose and 'Apana Vayu' (exhaling of breath) at the exit point. Pranaayaam is in three forms, viz. Laghu (of twelve matras or units), Madhyam (double of the matras or of twenty matras), and 'Uttareeya' (further double of matras or of forty eight). Each 'matra' or the unit comprises of one 'Nimesh' and 'Unmesha' (inhale and exhale) together. By the first Pranaayaam, one should get sweat; the second should experience shivers; and the third Pranaayaam should be able to knock down sorrows and imperfections. Just as a trainer tames wild animals like elephants or lions and bring them under full control, a Yogi would be able to take full control of the animals; an elephant would obey the commands of the 'Mahout' and a lion would be trained to kill deers but not the Ring Master. Then

there are four kinds of Pranaayaams, viz. Dhawasti, Praapti, Samvit and Prasad. 'Dhawasti' is the stage when the sinful deeds of known or unknown nature of the Yoga practitioner are washed out and blemishes of the 'chitta' or the mind are cleaned up; in the second stage of 'Prapti', the Yogis experience that stage when they are indeed accessible to 'Ihika' and 'Amushmika' (worldly and extra-terrestrial) desires but volantly resist them; 'Samvita' is that superior stage of Yoga when exceptional Yogis enjoy an elevated status possessing that kind of 'Gyaan Shakti' with celestial vision and capacity like those of Sun, Moon and Stars and possessing the awareness of each and every thing in the Universe like the knowledge of 'Ateetha' (beyond one's imagination), 'Anaagata' (not possible to visualise but can be identified), 'Tirohita' (unmanifested) and 'Dooragrastha' (distantly available) entities; and finally the 'Prasad' type of Pranayaama when the most hallowed Yogis possess the chitta (mind), Pancha Vaayu (Prana, Apaana, Samaana, Udaana and Samaana Vayus), Indriyas (Eyes, Ears, Nose, Tongue and Skin).

After describing Pranaayam as an integral component of Yoga, Dattatreya explained about 'Asanas' (Seating Postures) among which the important ones are Padmaasana, Ardhaasana and Swastikaasana. While squatted with both the flat feet crossed on both the thighs, the Yoga Practitioner should focus on the tip of the nose; perform Pranaayama by controlling the breath or the life force; practise 'Pratyahara' or the process of abstraction by withdrawing the sense organs from worldly objects; then move on to the next stage of 'Dhaarana' by focussing the entire concentration on a single object; further on, get into the mode of 'Dhyana' by way of meditation or the most intense contemplation of the object and finally merge the total consciousness with Paramatma by way of 'Samadhi' or Liberation. This way, the Yogi's deficiencies are overcome, a state of peaceful contentment is arrived at and the vision of Parabrahma is attained. As he intakes air through the nostrils, first it touches the naval, next the heart, the chest, the neck, the mouth, the tip of the nose, the eyes, the 'bhru', and the upper portion of the forehead. When Yoga is practised with pure heart and soul, the upkeep of the Body is automatically ensured and long standing disorders are rectified and health is completely toned up, for Physical fitness is the gateway to the accomplishment of the Four 'Purusharthas' of Dharma, Kama, Artha and Moksha.

Once 'Atma Darshan' (Vision of the Soul) is possible, the Yogi is able to fulfill all kinds of unfulfilled wishes that might have been missed in his erstwhile life, say, Stree, Daan, Vidya, Maya, Dhana, Swarga, Amaratva, Devendrathva, Yagna phal, Agnipraves, Upavas phal, Shraddha phal etc. However, there could be 'Vighnas' (obstacles) to the Yogis in bestowing full advantage of the fruits of Yoga, but, there are five means of Upa Sarga Yogas viz. Pratibha, Shravan, Daiva, Bhrama and Avartha which would be able to overcome the impediments. The Yogi's 'Pratibha' (Radiance) like that of a 'Daiva' (Deity) made popular by 'Shravan' (hearing) in the eight directions but is misunderstood by 'Bhrama' (misinterpretation) and hence the Yogi should protect himself by shrouding a white blanket viz. 'Guru Gyan' and highlight Parabrahma's singular thought; the Yogi ought to imagine the 'Sukshma' (the minutest) form of 'Panchabhutas' viz. Earth, Water, Fire, Wind and Sky, assume (do 'Dharana' or hold) these forms one after another, experience their features, and discard the forms and features of the Five Elements gradually. This process of rejection of the end-products of the Five Elements and their multiple shapes, features, Gunas and characteristics; in other words, the taste of the Earthly products of food, fruits, and drinks; coolness, crops and bathing comfort of Water; the very many possibilities of cooking food, performing Yagnas, illumination, and so on by Fire; and similarly of Air and Sky. The possibilities of Creation, family life, and endless such ramifications of comfort and relief are all a part of the effects of 'Panchabhutas' and their alternate forms. Therefore, the Yogi needs to control Panchabhutas and the never-ending varieties of their offshoots; instead of being controlled by the desires

and that is what the Vasitva Shakti all about. Yogis would then be able to assume various powers like Anima, Laghima, Prapti, Prakamya, Ishitva, Vasithva etc. But, true Yogis never satisfy themselves with the powers of 'Vasitva' and terminate their endeavour to pursue the path of Realisation of Brahma, since they are aware that the 'Visithva' Power is only a tool but certainly not the end by itself. As such, they continue the 'Yogacharya' (practice of the 'Yoga Marg') in the normal course of life, by observing the regulations of Varnashrama ranging from the 'Atithya' (honouring the guests, Shraddha, Yagna, Tirtha Yatra, charities, 'Asteya' (non-stealing), 'Brahmacharya' (celibacy), 'Tyaga' (Sacrifice), 'Alobha' (liberal attitude) and 'Ahimsa'; also 'Akrodha' (calmness and composure), 'Guru susrusha' (devotion and service to Guru), 'Shoucha' (Cleanliness), 'Ahara laghuta' (minimal food) and 'Nithya Vedadhyana' (constant Study of Vedas); 'Jnaanaajnaana vichakshana' (capacity to distinguish knowledge and ignorance), loneliness/ aloofness; 'jitendriyata' (self-control) and 'Nitya Dhyana' (Constant Meditation) of 'Omkaara' which comprises of the Three Words viz. 'A' kara representing Brahma of Satvika Guna; 'U' representing Rajo Guna of Vishnu; and 'Makara' of Tajo Guna representing Siva. While thus engaged in the recitation of Pranava Mantra and its 'Mananam' (Understanding of its far reaching implications), the Yogi finally breaks away from the shackles of 'Samsara' yet retaining the 'Jyatismrututa phala' or the awareness of previous births as a follow up by Siddhis and Yogitva. [Yoga Siddhis The Nine Principal Yoga Siddhis are: 'Parakaya Pravesha' (One's Soul entering into the body of another being and reviving even a dead body); 'Haadi Vidya' (The Knowledge of overcoming hunger and thirst); 'Kaadi Vidya' (The knowledge of enduring all Seasons like Summer, Winter and Rain and the Power of immunity from the severities of heat, cold and rain); 'Vayu Gamana Siddhi' (The capacity to fly fast and far); 'Madalasa Vidya' (The art of increasing or decreasing one's physical size as per one's wish); 'Kanakadhara Siddhi' (Knowledge of acquiring unlimited wealth); 'Prakya Sadhana' (The ability to direct a disciple to give birth to a child); and 'Surya Vigyan' (the potential of converting any substance to any other substance by applying Sun Rays). There is another version of 'Ashta Siddhis' as per the Purana of Maha Bhagavata, viz. 'Anima' (Conversion to an infinitesimal size); 'Mahima' (Expanding to an infinitely large size); 'Garima' (Turn any substance as an infinitely heavy object); 'Laghima' (Convert a substance as almost weightless); 'Prapti' (secure unrestricted access to any Place); 'Prakamya' (Accomplish whatever is desired); 'Isitva' (Attainment of absolute Sovereignty) and 'Vasitva' (Capacity to vanquish any body or anything). Maha Bhagavata Purana also referred to Ten Subsidiary Siddhis viz. 'Anurmimattvam' (Not bothered by hunger, thirst etc.); 'Doora Shravanam' (Hearing from far); 'Doora Darshanam' (Ability to see from far); 'Mano Java' (moving one's body where thought goes or teleportation); 'Kaamarupam' (Assuming any type of body including animals, birds, flies etc.); 'Parakaaya pravesham' (entering other's body); 'Swacchanda Maranam' (voluntary death (Voluntary death)); 'Devanaam saha krida anudarshanam' (Co-Play and Vision with Devas); 'Yatha Samkalpa Samsiddhi' (Achievement of one's own desires as per thoughts) and 'Aagnaa apratihathi gati' (Commands being obeyed). The Epic of Maha Bhagavata further gave Five more Siddhis viz. 'Trikaala Jnaanatvam' (The Knowledge of the Past, Present and the Future); 'Advandam' (Forbearance of heat, cold and rain); 'Parachittadi abhijnaata' (Knowing other's mind); 'Agni arka ambu visha adinaam pratisthubhah' (Countering the power of Fire, Sun, Poison etc.); and 'Aparaajaya' (Invincible).] [Sourced from Markandeya Purana]

13. Shiva Swarupa

Samsaara duhkha naashaaya Shivaaya Paramatmane, Dattaatreyaaya Devaaya namostu Paramatmane/

Digambara, aachaara heena, yet veda vedaanga paaranga, stree madya lola Dattaatreya of pingala naaga sundara Bhagavan Dattaareya had given His darshana as of Parma Shiva swarupa on Shraavana purvartha ashtami soma vaasara, and hence Datta Deva be venerated with panchaamita sahita abhisheka with gangaajala.

[Vishleshana 1. Origin of Shiva Linga and Significance of Aatithya, Paativratya, Bhakti and Bhasma ,
'Apara Stuti' of Maha Deva by Saptarshis included- 2. Shiva as the Unknown Agni Stambha

1.Origin of Shiva Linga

In the secluded and thick Forests of Daruvana, select Munis including Sapta Rishis and Maha Yogis were engaged in deep Tapasya along with their wives and children. As the Munis were busy with their meditation and Yagna Karmas, the wives who were all Maha Pativratas were serving them in their spiritual activities and family chores. Maha Deva appeared in Daruvana to test the depth of the Rishis and their Tapasya. He assumed the form of a semi-lunatic but of an astonishingly handsome and shapely physique; as a 'Digambara' or naked, he was laughing loudly some times and behaving erratically always. Soon he became the talk of Daruvana especially the feminine gender. Even the renowned Pativratas of leading Maharshis, let alone the unmarried Kanyas and elderly women, spontaneously professed attraction and infatuation for the Stranger. Parama Shiva in disguise who terminated Kama Devata into ashes with his anger by his third eye had kindled passion among the Rishi Patnis including of the Sapta Rishis! Some of the enterprising women entered his 'Parnashala', declared love for him and enquired of his antecedents. He smiled but would not reply. The Maharshis reacted sharply against the Stranger as he was ruining their family lives; they all confronted him one day and gave him a 'Shaap' that since he provoked his wives with his nudity, his Linga should be dropped down to the ground. Parma Shiva retaliated that since no fault of his the Maharshis gave the 'shaap', he would not give a return curse but his Linga would get fixed there as also multiply into innumerable forms to burn off the areas of their presence; further they (Sapta Rishis) would be hanging on the Sky along with Nakshatras for ever! Having heard this the Sapta Rishis were shaken up as the forest was gradually getting burnt off and the fire was spreading far and wide. They approached Brahma at once and the latter confirmed to the Rishis that the 'Atithi' or the Guest was none other than Maha Deva Himself and that they were most unfortunate in not realising the actuality. In fact Brahma reprimanded the Rishis as they did not observe one of the fundamental Precepts of Dharma viz. that a Grihasti or a Family Man ought to treat Guests as Devatas (*Athithi Devo Bhava*)! Brahma narrated to the Maharshis about the legend of a Brahmana **Sudarshana** who instructed his wife to worship a Guest as Shiva Himself, whether he was ugly, ignorant or demanding. Dharma Deva himself arrived as an Atithi at the Brahmana's house and being a true Pativrata, the Brahmani took enormous care to treat the Guest in disguise as per her husband's instruction and worshipped the Atithi well. As she offered 'Naivedya' to the Guest, Dharma Raja demanded the Pativrata's body as an offering and as per her husband's instruction again, she readily agreed to fulfil the desire of the Atithi. Just then Sudarshana arrived at the threshold of the house and called for his wife; the Atithi replied to Sudarshana that he was about to sleep with the wife of the Brahmana and the latter replied that he would indeed be happy to happy that his wife was ready to offer herself to the Guest! Dharma Raja was taken aback by the Brahmana's positive reply and appeared before the Brahmana and his wife in his Real Form; he said that even by his remote thought he never had the desire for the Brahman's wife but was only testing them. Dharma Raja further stated: *Mayaa chishaa na Sandehaha Shraddhaam Jnaatumihaagatah, Jito vai yastvayaa Mrityur Dharmayairnaikena Suvraha!* (I have come

here only to test your Shraddha / dedication; by this occurrence, you have proved that you conquered Dharma Raja!) Having narrated this incident, Brahma addressed the Sapta Rishis that the latter were most unfortunate that Maha Deva himself was their valued Guest and they not only neglected the Guest but insulted him by giving him a Shaap! Actually, there was no fault of Maha Deva in disguise but instead of respecting the Atithi, they gave him a Shaap! The Maharshis then performed penance and in response to their Tapasya, Maha Deva appeared but said that only Devi Parvati could stop the spread of the Fire in the Forest. Devi Parvati when approached by the Maharshis agreed to stop the havoc of Fire keeping in with the safety of the Lokas. That indeed was the Origin of Shiva Linga, as the Maharshis besides Deva-Danava-Gandharva-Daitya-Rakshasa-Yaksha-Naaga-Kinnara and all other manifestations in Srishti especially the Manavas commenced Shiva Linga worship to fulfill their own desires in 'Iham' (Current Life) and 'Param' (the Life thereafter)!

As the Memorable Happenings at Darukavana were described about the Origin of Shiva- Linga

Pursant to the test of Maharshis by Maha Deva and the significance of Atithi Puja, Suta Maha Muni quoted Mahatma Shailda's (Nandeswara's) narration of how Sweta Muni attained Mrityunjayatwa. The Muni was stickler of 'Rudraadhyayana' and an unparalleled Shiva Bhakta engaged in continuous recitation of Rudraashtakam: *Om namastey Rudra manyava utota ivave namah Baahubhyaamuta tey namah/Om ya tey Rudra Shivaa tanuraghoraa paapakashinee, Tayaatanastwaashanta mayaa Giri shaanta abhichakasheeh/* The Muni was also in the habit of reciting :*Trayambakam yajamahey Sugandhim Pushti vardhanam, Uravaaruka miva bandhanan mrutyormukshiya maamrutaat/* Notwithstanding the continuous and hearty Salutations, the Time of Deliverance was up to Sweta Muni and Kaala Dharma Raja appeared while the Muni intensified the prayers to Shiva. Kaala Deva asserted that none whosoever might try to escape death proved to be failures despite the backing of Tri Murtis and the singular and unequivocal embrace of death was something inevitable. Sweta Muni kept on arguing that he had his unequivocal support of Mahadeva without whose instructions even a blade of grass would not be destroyed and in his own case he had total faith on Shiva who had always been responding to his prayers of indefatigable faith and trust in Him. Kaala laughed away, heckled the Shiva Linga saying that it was a mere Stone and would not respond the misplaced prayers by the Sweta Muni and extended his 'Yama Pasha' or the noose of the death's rope to the Muni while a Tri Mukha Swarupa of Parama Shiva along with Ambaa-Ganapati-Nandi faced Kaala Deva right in the latter's face and Kaala got confused, sprang back and was exterminated! The Brahmana too was puzzled at the instant appearance of Maha Deva and was blessed to get absorbed in the Shiva Linga. As the Rishis at Darukaavana were taken aback at the swift happenings that the highly dedicated Sweta Muni faced in response to the challenge of Kaala Deva, they approached Mahatma Shailada (Nandi) as to which means of worship could enable the kind of Response that the Shiva Linga bestowed to Sweta Muni with which he argued and came out with flying colours against Kaala Deva himself and even killed him! Would it be the means of Daana, or Yagna, or Tapa, or Vrata or Yoga! Brahma replied: In Satya Yuga, the means of Shiva Tatwa in Satya Yuga was of Yoga, in Treta Yuga it was through yagnas, and in Dwapara Yuga, the means were through 'Kaalaagni'; but in Kaliyuga the Sure route was Bhakti alone. *Na daanena Munishrashtha stapasyaa cha na Vidyaaya, Yajneyr homairvratair vratair Vedair yogair shastrairnirodhanaih/ Prasaadenaiva sa Bhaktih Shivo Parama kaariney!* (It is neither daanas, nor Tapasya, nor Vidya, nor Yajnas and Homas, and not Vratas- Vedas-Yoga and Shastras; but only **Bhakti** that Sweta Muni which he had in abundance .) Thus the Brahmanas and Rishis underlined the single factor of Bhakti which bestowed to a human being the power of victory against Mrityu! Given such Bhakti, a Bhakta could choose any form and shape of Shiva

Lingas as for instance the Suvarnamaya, Rajatamaya, Sphatikamaya, Taamra Mayaa, Shilamaya, Chaturmayi, Trikonamayi, Vartulaakaara and so on, each with appropriate Kalashaas. What is significant however is that the Sthapana or Setting up ought to be with 'Beeja Mantras' and daily Abhishekas and worship for the best results. Dhyana-Avaahana-Aasana-Padya-Arghya-AchamaneeyaPanchaamrita Snaana-Shuddhodaka Snaana-Vastra-Yagnopavita-Gandha-Pushpa-Dhupa-Deepa-Naivedya-Taambula-Pradakshina-Kshama-Namaskara etc should be a daily course of worship. Those Bhaktas who would perform such unflinching worship along with their families are blessed with fulfilment, peace of mind, and Shiva Prapti.

Munis at Darukavana made the following Stuti seeking pardon for the mindless and harsh action in giving 'Shaap' to Mahadeva resulting in the dropping of Shiva Linga:

Ajnaanaaddeva Devesha yadasmaabhi- ranushtitam, Karmanaa Manasaa Vaachaa tat Sarvam kshantumarhasi/Vishweswara Maha Deva yosi sosi Namostutey, Stuvantitwaam Mahatmaney Deva Devam Maheswaram/Namo Bhavaaya Bhavyaaya Bhaavanaayod -bhavaayacha, Ananta Bala Viryaaya Bhutaanaam Patayenamah/ Samhatrecha Pishangaaya Avyayaaya Vyayaayacha, Gangaasalila dhaaraaya Adhaaraaya Gunatmaney/ Triayambi -kaaya Trinetraaya Trishulavara dhaariney, Kandarpaaya Hutaashaaya Namostu Paramatmaney/ Shankaraaya Vrishaamakaaya Ganaanaam pataye Namah, Dandahastaaya Kaalaaya Paasha hastaaya vai namah/ Veda Mantra pradhaanaaya Shata jihvaaya vai namah, Bhuta Bhavyam Bhavishyam cha Sthaaavaram jangamam cha yat/ Tava dehaasamutpannam Deva Sarvaidam Jagat, Paasi imsicha bhadrantey praseeda bagavamstatah/ Agjnaanaadyadi Vijnanaadyadyanti kinchit kurutey Narah, Tatsarvam Bhagavaaneva kurutey Yogamaayayaa/

(Devesha! Kindly excuse our blunders perpetrated out of ignorance by way of our thought, speech and deed. Little did we know of your background which even Brahma and others could comprehend. Our sincere salutations to you Bhava Rupa, Bhavya Rupa, Bhavanodbhava, Ananta Bala, Veerya, Bhutapati, Sarva Samahara, Avyaya, Vyaya, Gangaadhari, Adharara, Gunaatmika, Triabaka, Tri Netra, Trishula dhaari, Manmatha samhaara, Agni Swarupa, Paramatma, Shankara, Vrishaarudha, Ganapati, Danda hasta, Kaala, Paasha Hasta and Veda Mantra Pradhana ! You are Hundred Tongued, the Symbol of the Present, Past and Future; the Form of all Movable and Immovable Beings in the Universe, the Creator of the World from your Physique! Do kindly pardon our thoughtlessness and impudence as we were guided by the play of Yogamaya!)

Pleased and convinced by the remorseful prayers of the Maharshis, Maha Deva granted 'Divya drishti' or Celestial Vision to them so that they could guess the silhouettes or outlines of the Magnificence of what Maha Deva was all about and with the aid of this Vision, the Maharshis got into raptures and broke down in spontaneous **Apara Stuti** as follows:

Namo Digvaasasey Nityam Krutaantaaya Trishuliney/ Vikataaya Karaalaaya Karaala vadanaayacha/ Arupaaya Surupaaya Vishwarupaaya tey namah, Katankataaya Rudraaya Swaahaakaaraaya vai namah/ Sarvapranata dehaaya swayam cha Pranataatmaney, Nityam Nilashikhandaaya Shrikanthaaya Namonamah/ Nilakanthaaya Dehaaya Chitaabhasmaanga dhaariney, Twam Brahmaa Sarva Devaanaam Rudraanaam Nilalohitah/ Atmaacha Sarva Bhutaanaam Saankhyaih Purusha ucchatey, Parvataanaam Mahamerur- Nakshatraanaam cha Chandramaam/ Rusheenaamcha Vasishthatwam Devaanam Vaasavas-tathaa, Omkaara Sarva Devaanaam Sreshtham Saamacha Saamasu/ Aaranyaanaam Pashunaamcha

*Simhatwam Parameswarah, Graamyanaamrushabhas chaapi Bhagavaanloka Pujitah/ Sarvathaa
vartamaanopi yoyo Bhaavo Bhavishyati, Twaameva thatr prashamo Brahmanaa tathitam tathaa/ Kaamah
krodhasccha lobhascha vishaado Mada yeva cha, yatadicchaamahe bodhum praseeda Parameswara/
Mahaasamharaney praaoptey twadaa Deva krutaatmanaa, Karm lalaa tey Samvidhya Vahni
rupaaditastavyaa/ Tenaagriney tadaa Lokaa Archirbhih sarvato vruttaah, Tasmaa -dagni samaahyotey
bahavo vikruta-agnayah/ Kaamah Krodhascha Lobhascha Moho dambha upadravah, Yaani chaanyaani
bhutaani sthavaaraani charaanicha/ Antah gantum na shaktaah sma Devadeva Namostutey/*

(Our sincere obeisances to You Digambara, Nitya, Kruaanta, Shulapaani, Vikata, Karaala, Bhayamukha, Prabhu; You are Arupa yet Sundara Rupa, Vishwarupa, Rudra and Swaahaakaara; Your Physique is respectfully prayed to by one and all and you are the Soul of Sarva Praanis; the Nitya, Nilakantha, Nila Shikhinda, Sarvaanga Bhasma Rupa and Nilalohita; you are applauded as the Embodiment of Shankya Shastra; You are the Meru among the Mountains, Chandra among the Stars; Vasishtha among the Maharshis, Indra Deva among the Devatas; Omkaara among Vedas; Lion among the Animals and bull among native animals. Bhagavan! do indicate to us the various Forms as at Present and indicated by Brahma. Our veneration to you Mahadeva! As you are devoid of the 'Shatvargas' or the Six Enemies of humanity viz. Kama-Krodha- Lobha-Moha-Mada and Matsaraas or Lust-Anger-Greed-Attachment-Pride and Envy, besides Vishada or Grief. Parama Shiva! At the time of the Pralaya or the Great Destruction, you are of Agni Swarupa and as Agni assumes flagrant form converts the whole world into 'Bhasma' or ashes and with that Bhasma, You and your Linga Swarupa are worshipped the World over. Also may the Agni Swarupa of that Shivatwa devastates the Universe including the Sttaavara-Jagamaas; and to that Supreme 'Kaalaagni' Swarupa that we all pray and pay homage to. Maheswara, do protect us from that Kaalaagni. We will indeed obey and comply with your instructions. We are regretful that among crores of humanity, we failed to recognise due to our ignorance and lack of wisdom!)

Maha Deva no doubt was satisfied with the Paraa Stuti but admonished the Maharshis not to be flippant in their assessment of 'Yatis' or Yogis in which ever form or Rupa they might be. He said that the entire Srishti happened to be of Stree Linga or Pumlinga and one should not rush to misinterpretations or **wrong conclusions** about any person as the Maharshis did in His case! A Brahmovadi might be a naked person, or ash-smeared or even as a child! His nakedness should not be misinterpreted to attract women! He might have smeared 'Bhasma' to destroy his sins; a Brahmovadi might be a 'Nitya Dhyana Parayana' or engrossed in meditation and might be least-communicative; this should not be misunderstood as a sign of lunacy or arrogance; a Parama Yogi might be laughing away in a boisterous manner if he is enjoying 'Paramaananda' or bliss; he might be overjoyed as he could be engrossed in Parma Tatwa by way of Manasika Puja or Maha Dhyana and making Maha Mudras; then none should mistake him for his Vaachaka-Manasika-Shaairaka meditation. This was how Shiva guided never to mistake Maya for Satya or Illusions for realities.]

2. Shiva as Agni Stambha

Shiva as a Column of Fire: When King Bali conquered Swarga by defeating Indra and Devas, Vishnu assumed the Incarnation of Vamana Deva and subdued Bali and freed TriLokas from the rule of Daitya-Danavas. The ever grateful Devas were re-instated and approached Bhagawan Vishnu lying the Milk of Ocean; they accompanied Siddha-Brahmarshi- Yaksha- Gandharva-Apsara- Naga-and others to convey their gratitude to Narayana as Dharma was revived and injustice was abolished. Vishnu then replied that

he was redeemed by a higher Deity who created the Universe in totality and that he was made to conceive from his belly a lotus on which was materialised another magnificent Being with Four Heads seated on a deer skin and carrying Kamandalu or the Vessel of Sacred Water called Brahma. Even as Vishnu mentioned this, Brahma arrived and asked Vishnu as to who was he! Brahma stated that he was a Swayambhu or Self-Born and Vishnu claimed that he was not only the Creator but the preserver too. While this dialogue was going on, there appeared a huge 'Agni Stambha' or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and hot and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others who approached Vishnu for thanks-giving. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity was visible before them. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga as follows: *Namostu tey Lokasuresha Deva Namostutey Bhutapatey Mahaatman, Namostutey Shasvata Siddha Yoginey Namostutey Sarva Jagat pratishthita/ Parameshti Param Brahma twaksharam Paramam padam, Jyesthastwam Vamadevascha Rudrah Skandah Shivah Prabhu/ Twam Yagnastwam Vashatkaarastwam omkaarah Paratapah, Swaahaakaaro Namaskaarah Samskaarah Sarvakarmanaam/ Swadhaakaarascha Yagnascha vrataani niyamaastathaa, Vedaa lokaascha Devaascha Bhagavaaneva Sarvashah/ Aakaashasya cha Shabdastwam bhutaanaam Prabhavaapyayah, Bhumou Gandho Rasaschaapsu tejorupam Maheshwarah/ Vaayoh sparshascha Devesha Vapushchandra -masastathaa/ Buddhou Jnaanam cha Devesha Prakruterbeeja mevacha/ Samhartaa Sarvalokaanaam Kaalo Mrityumayomtakah, Twam dhaarayasi lokaamstreem stwameva srujasi Prabho/ Purvena Vadanena twamindratwam prakaroshi vai, Dakshinena tu vaktrena lokaansamkshipasye punah/ Paschimena vaktrena Varunastho na samshayah, Utaarena tu vaktrena Somastwam Devasattamah/ Ekadhaa Bahudhaa Deva Lokaanaam Prabhavaa- pyayah, Adityaa Vasavo Rudraa Marutascha Sahaashvinah/ Saadhyaa Vidyaadharaa Naagaaschaaranascha Tapodhanaah/ Vaalakhilyaa Mahaatmaanastapah Siddhaascha Suvrataah/ Tatwatah Prasutaa Devesha yechaaney niyatavrataah, Umaa Sitaa Sinivaali Kuhurgayatrya evacha/ Lakshmih Kirtirdhrutirmedhaa Lajja Kantirvapuh Swadhaa, Tushti Pushtih Kriyaachaiva Vaachaam Devi Saraswati, Twattah Prasutaa Devesha Sandhyaa Raatristathaiva cha/ Suryaayutaanaamayuta- prabhaava Namostutey Chandra Sahasragoura, Namostutey Vajra Pinaakidhaariney Namostutey Saayaka chaapa paanaye/ Namostutey Bhasma vibhushitaanga Namostutey Kaama Sharira naashana, Namostutey Deva Hiranya garbha Namostutey Deva Hiranyavaasasey/ Namostutey Deva Hiranya yoney Namostutey Hiranyanaabha / Namostutey Deva Hiranya retasey Namostusey Netrasahasrachitra/ Namostutey Deva Hiranyavarna Namostutey Deva Hiranyakesha, Namostutey Deva Hiranya Vira Namostutey Deva Hiranya daayiney/ Namostutey Deva Hiranya Naatha Namostutey Deva Hiranya Naada, Namostutey Deva Pinaakapaaney Namostutey Shankara Nilakantha/* (Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshti or the Supreme Deity, Param Brahma or the Ultimate Brahma, the Final Destination; You are the Jyeshtha or Senior Most, Vamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All- Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaara or the Great

Reformer; Sarva Karmanaam or He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devatas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samharta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeatedly. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas. Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhriti, Medha, Lajja, Kanti, Vasus, Swadha, Tushti, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaka Dhari or the Wearer of Pinaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hiranya Vaktra, Hiranya Yoni, Hiranya Naabha, Hiranya Retasa, Sahasra netra yukta; Hiranya Varna, Hiranya Keshha, Hiranya Veera, Hiranyaprada, Hiranya Natha, Hiranya dhvani kaaraka; Shankara; and Nilakantha!)

As Nilakantha was glorified by Brahma and Vishnu as above, he replied with the thunderous voice of clouds and a reverberating voice that filled up the Universe stating that he was indeed pleased with their commendation and asked them to visualise his Maha Yoga Shakti as they could not ascertain his beginning or end of his Linga Swarupa. He confirmed that both of them were born to him and were of his own 'Amsha' or his Alternate Shakti. Brahma was born of Maha Deva's right hand and Vishnu from his left hand and was invincible in any Loka! He blessed both of them and directed them to discharge their duties viz. Brahma to create and Vishnu to Preserve Dharma (Virtue) and Nyaya (Justice).]

Tryambakeshwara:

As a part of Maha Deva's Dwadasha Jyotirlingas viz. Kedarnath in Uttarakhand, Bhima Shankar near Pune in Maharashtra, Visveswara in Varanasi, Somnath in Gujarat, Srisailem in Andhra Pradesh, Maha Kala in Ujjain in Madhya Pradesh, Omkara also in Madhya Pradesh, Vaidhyanath at Deogarh (Bihar), Nageshwara near Dwaraka in Gujarat, Rameswara in Tamilnadu, and Ghrishneswar near Ellora Caves in Aurangabad in Maharashtra] Kedarnath in Uttarakhand, Bhima Shankar near Pune in Maharashtra, Visveswara in Varanasi, Somnath in Gujarat, Srisailem in Andhra Pradesh, Maha Kala in Ujjain in Madhya Pradesh, Omkara also in Madhya Pradesh, Vaidhyanath at Deogarh (Bihar), Nageshwara near Dwaraka in Gujarat, Rameswara in Tamilnadu, and Ghrishneswar near Ellora Caves in Aurangabad in Maharashtra, Tryambakeshwara is located thirty kilometers away from Nasik in Maharashtra, the renowned Jyotirlinga of Lord Siva's materialization called Tryambakeswar attracts thousands of Pilgrims round the year providing boons of material and spiritual nature. The 'Punyakshetra' or the Hallowed Land is the source point of the Holy River Godavari basically owing to the Bhagiradh-like efforts of Sage Gautama and his highly pious wife Ahalya. By virtue of the Sage's penance and prayers, Lord Varuna was pleased to supply water and food grains in abundance but this boon turned out as a basis of jealousy of co-Sages and their spouses who created a cow to plunder the grains. Sage Gautama destroyed the cow,

but as a result of a sin in killing the cow, the Sage-couple was banished to a hermitage on the mountain of Brahmagiri. Gautama Muni made relentless 'Tapasya' to Bhagavan Siva who endowed Gautama with the double desires of bringing River Ganga near his hermitage and also stay on its banks along with Bhagavati in the form of a Jyotirlinga. Lord Siva granted both the wishes that Ganga was brought near Gautama's hermitage as River Godavari and His manifestation as Tryambakeswara Jyotirlinga in the vicinity of the River Godavari / Gautami. In parallel to this, another legend related to the formation of a Jyotirlinga at Brahmagiri was the interface of Lords Brahma and Vishnu vis-à-vis an appearance of a Fire Column whose height and depth could not be ascertained by both of them; Brahma's cover-up story was that he found out the height of the Column and cited a Ketaki flower as a witness. Bhagavan Siva gave a curse to Brahma that there would not be worship of the former and Brahma gave a return curse that Lord Siva would be pushed underground. Hence the manifestation of Tryambakeswara under the Brahmagiri. The Jyotirlinga is of a small size in a depression on the floor with water oozing out constantly from the top. The force of waves of the River appears to be as per the intensity of the prayers of Sage Gautama according to the conviction of devotees in the Temple! Major Tirthas (Tanks) in the Temple are named Gangadwara representing the source of Ganga (Godavari), Varaha Tirtha where Lord Vishnu had a bath in the River in Varaha Rupa (appearance as Boar) and Kushvartha Tirtha considered as the most significant as Sage Gautama spread across Kusha or Darbha Grass while securing the waters of Ganga. There are also other Tirthas like Gangasagara, Bilva Tirtha, Indra Tirtha, Vishwanath Tirtha, Mukund Tirtha, Prayag Tirtha, Rama Kund, Lakshmana Kund and so on. Among the Shrines are Kedarnath, Rameshwar, Gauthameshwar, Kasi Viswanatha, Jareswar, Kanchaneswar, Tribhuneswar, Venkateshwar, and Hanuman. There are daily worships at the Main Temple thrice and the nightly 'arthies' are special. On Mondays there are special 'abhishekas' and 'arthies' as also 'Parikramas'. Kartika month worships are important, especially Kartika Purnima. Gangavatarana is celebrated in the month of Magha. Simhastha Parvati is held once in twelve years.]

14. Shri Deva Deva

Sarvaaparaadha naahaaya sarva paapa haraayacha, Deva Devaaya nanostu Paramatmane/

As Bhagavan Dattatreya was manifested at Sahyaadri Parvata in the Western Ghats under the shade of an Amaluka Vriksha, then the Siddha Purushaas having by then realised the Bhagavan's mahatmya got collected and got immersed in Brahma Dhyana. Then in the course of the intensive tapasya, they had the Divya Darshana of Para Brahma darshana with shankha chakra gada hastaas with His abhaya pradaana too, even as the Brahamaadi Deva ganaas were blissful. This apurva pradarshana had occurred on bhaadapada poorvaardha chaturdasha on Shatabhisha nakshata yukt uru vaasara.

15. Digambara Maha Deva

Soma Vamsha Yadu Maha Raja as accompanied by twenty four Saadhaka Gurus were mystified with the Digambara swarupa of Bhagavan Dattatreya with Bhasma all over the body as of Parama Jnaana bodhaamrita and that coincided on Aashaadha Purnima- Budha vaasara, Suryodaya kaala as Yadu Avadhutaas Yadu Maha Raja was in blissful ecstasy. As per the Digambara Maha Deva Shankara Bhagavan was manifested the entire clan of Yadus were in raptures and paved the way to the Yadhuvamsha Shri Krishna Mahottara Janma.

[Vishleshanas on 1. Digambara Bhasmaalankrita Maha Deva and 2. Shri Krishna Janma

1.

As the famed Munis including Gautami, Atri, Angirasa, Bhrigu, Vasishtha, Vishwamitra, Sukesha, Pulastya, Pulaha, Kratu, Marichi, Kashyapa and Samvarta sought Maha Deva's un-qualified pardon and prostrated before him, Bhagavan was extremely pleased. Then the Munis requested Parama Shiva himself to provide clarifications on certain issues that remained unanswered to them so far: *Bhasma snaanam cha nagnatwam Vaamatwam pratilomataa, Sevyaa sevyatvam tu Vibho etadicchaama veditum/* (The clarifications required are Bhasma Snaana or the bath of ash, nakedness, left-handed rituals, contrary actions, and the distinction of worthiness of Service to Deities or its unworthiness).

Bhagavan gave the clarifications: *Etaddaha sampravakshyami kathaa Sarvaswamadya vai, Agniham Somayutah Somaschaagna- mupaashritah/ Krutaakrutam Vandatyaagnim bhuyo lokaah samaashritaah, Asakru - cchaagninaadagdhah Jagasthaavara jangamam/ Bhasmasaadhyam hi tatsarvam pavitramidamutthamam, Bhasmanaa veeryamaasthaaya Bhutaani parishinchati/Agni kaaryam cha yatkrutwaa karishyati cha trayaausham, Bhasmanaa mama viryena muchyatey Sarva kilbishaih/ Bhaasayatyeva yadbhasma shubham vaasayatey cha yat, Takshanaatsarva paapaanaam bhasmeti parikeertatey/ Ushmapaah Pitara Jneyaa Devaavai Somasambhavaah, Agnishomaatmakam sarvam Jagatsthaavara jangamam/ Ahamagnirmahaatejaah Somaschayaishaa mamaambikaa, Ahamagnischa Somascha Prakrutyaa Purushahswayam/ Tasmaadbhasma Mahaa Bhaagaa mad-viryamiti chochyatey, Swaviryam Vapushaachaiva dhaarayaameeti vai sthitah/ Tadaa Prabhruti Lokesh Rakshaarthamashubheshu cha, Bhasmana kriyatey rakshaa sutikaanaam griheshucha/ Bhasmasnaana vishuddhaatmaa Jita krodho Jitendriyah/ Massmeepa mupaagamyana bhuyovinivartatey/ Vratam Paashupatam yogam :PurvamPashupatamhyetirnnirmitamtadanuttamam/Sheshaaschaashra-minahSarvey Panchaatsurashtaah Swayambhuva, Srishtirshaa mayaa Srashtaa Lajja moha maa yaa -tmikaa/ Nagnaa eva hi jaayantey Devataa Munanyastathaa, Ye chaanye Maanavaa Lokaey Sarvey nivaasasah/ Indriyairajaiir nagnaa dukulenaapi samvrutaah, Taireva samvruto gupto na vastram kaaranam smrutam/ Kshamaadhruti rahimsaacha vairaagyam chaiva Sarvashah, Tulyomaanaapamaanow cha tat praa –varanamuttamam/ Bhasma paanduradigdhaango dhayatey manasaa bhavam, Yadya kaarya sahasraani krutwaa snaayanti bhasmanaa/ Tadsarvam dahatey bhasmayathy- agnistejasaavanam/ Tasmaad yatnaparobhutwaa Trikaalamapi yah sadaa/ Bhasmanaa kurutey snaanam Ganapatyam sagacchati/ Samhyatya cha Kratun sarvaan gruhitwa –mamrutamuttamam/ Dhyaaanti ye Maha Devam leenaastad bhaava bhaavitaah, Uttareynaatha pradhaanam teymrutatwamavaapnyuh/ Dakshiney Naathapan -thaanam ye smashaanani bhejirey/ Animaa Mahimaa chaiva Laghimaa praaptirevacha, Garima Panchami chaiva shashtham praakaamyamevacha/ Ishitwam cha Vashitwam cha hyamaratvam cha tey gataah/ Indraadayastathaa Devaah kaamikam vratamaas-thitaah, Aishvaryam Paramam praapya sarvy prathita tejasah/ Vyapagata mada mohamukta raagaastamairajadosha vivarjita swabhaavaah/ Paribhavimidamuttamam veditwaa Pashupatidayitamidam vratey charadhwam/ Yah pathedvai shuchirbhutwaa shraddhaadhaano jitendriyah, Sarva paapa vishuddhaatmaa Rudralokasa gacchati/*

Maha Deva agreed to give a detailed reply to the Maharshis on the specific queries: ' I am Agni; Soma depends on me for every thing. All the Lokas and their Beings are dependent on Agni. The Universe consisting of 'Sthavara Jangamas' or the Moving and Immobile Beings was burnt by Agni on countless occasions. The resultant Bhasma was sacred and acts like a perfect Purifier; for one thing Bhasma is the bye-Product of anything burnt in Prakriti and thus the cleanser and the steriliser but far more significantly

since it was mixed with my own potency. All the hallowed deeds related to Agni thus enjoy the double benefit of Agni's purification and my own virility. In fact Bhasma empowers as a 'Trausha' too or the trebler of the span of life of whosoever applies it on his body. Bhasma's accurate meaning is that it destroys sins. It provides radiance and fragrance of body and is a symbol of Auspiciousness. Pitras call it 'Ushmava' or the provider of coolness. Devas enjoy longevity due their constant drinking of Soma Rasa; indeed Soma and Agni are myself. If I am Agni, my Ambika is Soma; I am the Purusha and she is Prakriti. And that indeed is the reason why Bhasma is my virility. That is why, Bhasma is used on occasions of inauspiciousness also, or to ward off Evil Spirits and at the Places of baby-births. Once a person has a 'Bhasma-Snaana' or ash-bath he gets his soul purified and overcomes anger and thus named Jitendriya or the One who controls his limbs. Bhasma is a constituent of Pashupata Yoga and Vrata and the impact of the Vrata is far-reaching as a sincere practitioner of the Vrata ceases to have a rebirth!

Again about the aspect of 'Nagnatwa': indeed none entered into the world with clothes; Devas and Maha Yogis are without clothes. Those who conquer their Physique have least significance or relevance for 'Vastra' and those who could not do so are as bad as having the show of Vastras. Vastra is indeed not a protection for character or a sense of shame; on the other hand, it is more shameful to perform disapproved deeds even while covering the body with expensive clothes! Thus Vastra's significance should be replaced by Kshama or Patience, Dhriti or Courage and determination, Ahimsa or Non-Violence, Equanimity, Non-Interference, Resistance to Material Attraction and Vairagya or an Outlook of Other-Worldi-ness. A person who applies bhasma constantly would gradually develop noble traits till purification of his conscience is attained. Invariably such an ash-prone person seldom does wrong; if by mischance he does indiscretions then his latent virtue burns off the impact of such wrong-doings. Thus one must make it a point to apply the auspicious Bhasma regularly. Those who practise Yoga could attain Siddhis like Anima (Infinitesimal), Laghima (weightlessness), Mahima (Enormity), Prapti (Attainment), Garima (Heaviness), Prakyama (Independence of Thought), Isatwa (Superiority), Vastitwa (Capacity to control), and Amaratwa (Immortality). Indra and Devas had attained Siddhis through the means of Kamaya Vratas; like wise Humans too could have access to the Mysique World. [Brahmanda Purana]

2. Shri Krishna Janma

As King Kamsa was obsessed with the warning of Sage Narada that the eighth child of Devaki would kill him, he imprisoned Devaki and his brother-in-law who agreed to deliver all his progeny as soon as they would be born, Kamsa spared killing them and merely imprisoned them. Now, the game plan that Vishnu explained to Yogamaya was as follows: She would transfer Devaki's seventh son who would be of Sesha's Amsha as an embriyo into the Garbha of Vasudeva's second wife Rohini so that the Public would believe that out of fear Devaki's seventh child was a miscarriage but that Sesha-amsha would be known as Samkarshana as he would be implanted or attracted to Rohini's garbha; the Ashtami Putra would be Bhagavan himself born to Devaki but Yogamaya would be conceived to Yashoda; there would be a transfer of Bhagavan Krishna by Vasudeva to Yashoda and the girl child Yogamaya would be brought back to Mathura in the prison of Devaki; as in the past, the Yoga maya, the so called Eighth child thus transferred would fly away and warn Kamsa that the real Bhagavan was already born and soon kill Kamsa. Bhagavan blessed Yogamaya to undertake the deeds assigned and Indra would take her as his own sister; she would kill a number of Rakshasaas like Shumbha and Nishumbha; she would be known as Bhuti, Sannati, Kshaanti, Kaanti, Akasha, Prithwi, Dhriti, Lajja, Pushti, Usha and various other Shaktis in the Universe. As per the plan indicated by Bhagavan Vishnu, he was born to Devaki Devi and along

with Vasudeva gave his appearance in his full glorious form with four hands armed with Shankha-Chakra-Saranga and Gada for a while before taking the form of a boy; the violent winds sweeping Mathura herebefore bacame cool and calm by the midnight hour; Gandharvas sang tuneful hymns; Devatas showered celestial flowers from the heavens; clouds made lightnings and mild thunders from the sky; Vasudeva transferred the child to Gokula into the house of Yashoda and Nanda wading across the River Yamuna making way during the rain while Sesha Naga provided cover; and Vasudeva brought the female child Yogamaya from the bed of Yashoda who was unconscious back to the prison in Mathura. Meanwhile , the Security personnel of the prison of Devaki-Vasudeva were lulled to deep sleep till the ‘Operation of Child Transfers’, ie Bhagavan Krishna to Yashoda’s bed and of Yogamaya to that of Devaki’s. Kamsa reached the prison and despite the wailing protests of his sister sought to toss the child against a stone as he did to seven other babies in the past, but the child flew from his hands and appeared on the sky as a Mayashakti with eight hands and shouted at Kamsa: Hey Kamsa! What is the use of your wasted breath in trying to toss me; your death would take place with certainty soon as the incarnation of Vishnu has already been born and would kill you again as you were the Kalanemi Daitya in your previous birth; so better plan soon to save your skin! Having said, Devi Maha Maya disappeared. Kamsa then thought that there was no point in keeping Devaki and Vasudeva in prison and called for an urgent conference of his Daitya Allies like Keshini, Dhenuka, Putana, Arishta and others to chalk out an action plan to the Boy was was born and addressed them as follows: ‘Devas headed by Indra are seeking to kill me and us headed by Jarasandha; we had already witnessed the trials of Devatas in several of battles in the past, when they could never show their chests but only their backs! Had Indra forgotten the recent incident of his trial to stop rains in our Kingdoms and we forced the clouds to burst out and we had plentiful of rains and crops! I feel sorry for the desperation with which the Devas are once again trying to challenge us; it is highly amusing that they desire to kill me! In any case we have to be alert any way and double up our efforts!]

16. Shri Kishna Shyamala Nayana

Akhadaadwaita rupaaya nirugunaaya gunaatmane, Krishnaaya Padmanetraaya namostu paramaatmane/

As the disciples were duly engaged His Seva Bhagya, Bhagavan Dattatatreya got manifested as Krishna Shyaama Kamala Nayana of the most voluptuous and intoxicating eyes and looks with Indra Neela prabha on Kartika poorvaartha Dwadashi Budhavaasaa Revati nakshatra Suryodya ushahkaala. Little wonder, the Gopikaas especially Devi Raadha was in blissful state of ecstasy. May that be the time for arghya samarpana and sadbraahmana bhojanaa dakshinaas.

[Vishleshana on Shri Krishna - Gopika shita Devi Raadha Raaa Kreedas:

Devi Radha and Raasa Leelaas: Maharshi Narayana narrated to Narada Muni that Maha Deva explained to Devi Parvati about the ‘Praadurbhaava’ and ‘Mahatwa’ (Origin and Magnificence) of Devi Radha. Maha Deva said: *Radhaa bhajeti Shri Krishnam sa cha taam cha parasparam, Ubhayoh Sarvasamyam cha sadaa Santho vadanti cha/* (Devi Radha worships Shri Krishna and Shri Krishna worships Radha; they both are the ‘Araadhya’ and ‘Araadhaka’ (worship and the worshipped) respectively. The Great Learned Experts are convinced and strongly believed that both Radha and Krishna are unified as also the counterpart concepts. Radha emerged from the words of ‘Ra’ denoting ‘Raasa’ and ‘Dhaavan’ denoting

attraction or magnetism for the beloved (Shri Krishna). Another interpretation would be: Mere pronouncement of the 'Shabda' (word) 'Raa' would readily attract the unobtainable 'Mukti' and pronunciation of the word 'Dhaa' would instantly chase Shri Krishna's sacred feet! A simpler interpretation of the word 'Raa' denotes accomplishment and the word 'Dha' means 'Nirvana' or 'Moksha'. Maha Deva further explained that from the hair roots of Radha emerged innumerable 'Gopis' and from Shri Krishna's 'romakupas' emerged as many 'Gopas'. From the left side of Radha was materialised Devi Lakshmi who was the 'Adhishtatri' or Sovereign of 'Sashya' or Crops; Griha Lakshmi of house-holds; the Four armed Maha Lakshmi, the wife of Vishnu of Vaikuntha and the Rajyalakshmi of Kingdoms. Radha herself resides in Krishna's own chest and is the 'Adhistatri' of Krishna's very existence, but for the curse of Sudama, due to which she had to descend from Goloka to Bhuloka as the daughter of Vrishabhunu Gopa and his wife Kalaavati. When once Radha was angry with Krishna during their love-hate dialogue objecting to Krishna's tolerance of Viraja Gopi's open declaration of love for Krishna, Sudama Gopa intervened and Radha therefore cursed him to become an 'Asura' viz. Shankhachuda the husband of Tulasi, and Radha received Sudama's return curse to become Radha on Earth. Vrishabhunu's wife Kalaavati gave birth to Yoga Maya Vayu alias Radha. As Radha grew up, her parents decided to marry her off to Rayana, but at the time of wedding, Maya Radha was materialised and the real Radha disappeared. In the name of security, the newly-born Krishna was transferred across the River Yamuna for the fear of King Kamsa from Mathura; Rayana was the brother of Devi Yashoda who was married to Maya Radha. Real Radha appeared at Pushkar Tirtha since Brahma performed long time Tapasya for her and blessed him; after a little stint at Brindavan at Rasa leelas with the human Krishna, the Real Radha who made hazy appearances at Brindavana; 'rasaleelas' with Krishna left for Tirtha Yatra for hundred years left for Goloka, while meanwhile the human form of Shri Krishna lightened of the burden on Earth by killing several Danavas inhuman forms like Kamsa, Shishupala etc. Prajapati Drona was reborn as Nanda and Yashoda who had the good fortune of parenthood of Shri Krishna; Maharshi Kashyapa was born as Vasudeva and Aditi as Devaki, while Kalaavati became Radha Devi's mother and Vrishabhunu was Vasudama Gopa. The famed Dhruva of Manu Vamsha had a noted son called King Utkal who performed several Yagnas and Brahma himself gave him the title of Suyagna. At one of the Yagnas, there was an excellent congregation of Maharshis like Santkumaras, Pulaha, Pulastya, Pracheta, Bhṛigu, Marichi, Kashyapa and so on. Into this great 'Sabha' walked in an ill-dressed Brahmana called Sutapa and the King was not quite enthusiastic and did not attend to him in reverence. The Brahmana Muni was hurt and annoyed as also gave him a curse that his wealth and Kingship would be lost due to the King's indifferent attitude. One by one the Maharshis in the Court supported the Brahmana Muni and passed their adverse comments too. The King begged of the unqualified pardon of Sutapa and advised the highly remorseful Suyagna to worship Maha Devi Radha with Dhyana, Stuti, Kavacha, Mantra and the formal Puja comprising 'Shodaposhacharas' who could only reverse Brahmana 'Shaapa' (curse). He taught the Mula mantra viz. *OM SHRI RADHAYAI SWAHA* and performed formal Puja after Dhyana.

Shri Krishna 'Leelas' and 'Mahatmya' :

Highlighting the basic traits of a true Bhakta of Bhagavan Shri Krishna, Maharshi Narayana initiated his discourse to Narada Muni of 'Shri Krishna Janma Khanda' of Brahma Vaivarta Purana. He said:
Archanam Vandanam Mantra japam Sevanameva cha, Smaranam keertanam shashvad Guna shravana meepsitam/ Nivedanam tasya Daasyam Navadhaa Bhakti lakshanam/ (Bhagavan's puja / worship, Vandana / salutations, Mantra japa / repetitive incantation of Mantras, Seva /Service, Smarana /

memorising, keertana / lyric singing, Nirantara Guna shravana / constant hearing of Bhagavan's features, and Dasya bhava / sense of servitude are the traits of Bhaktas). Stating this as the consecrated prologue of the Shri Krishna Khanda, the Maharshi explained the basis of the Unique Shakti of Shri Krishna's taking a human form as an incarnation descending on Earth with the popular human name as Shri Krishna! It was at the specific prayer of Bhū Devi that 'Adharma' and 'Anyāya' were at a peak, that the Supreme Shri Krishna assumed the human form! *Yadaa yadaahi Dharmasya glaanir bhavati Bharata!*

Abhyuddhaana -madharmasya sadaatmaanā srijaamyaham/Paritraanaaya Saadhuunaam Vinaashaaya cha dushkrutaam ,Dharma Samsthaapanaaya sambhavaami Yugey yugey/(Bhaarata! As and when Dharma is affected, I recreate myself in the form of a human being to save the Virtuous and punish the Evil and reestablish Dharma, Yuga after Yuga!) In Goloka on a day, Gopi Viraja Devi happened to be rather friendly with Shri Krishna and she was making amorous advances to the Lord. Devi Radha felt jealous and moved away from there, while Gopa Shridam sought to stop Radha to explain that Viraja was simple and innocent. Radha out of fury cursed Shridam for siding Viraja that he should become a demon on Earth. Shridam too cursed back Radha that she should be born on Earth. After cursing each other, both of them regretted. Shri Krishna gave a dispensation to Shridam that he would become an invincible Asura by name Shankha chooda and finally get killed by Shankara's Trishula to return to Goloka; Radha would be born into Vraja Bhūmi in Gokula in the house of Gopa Vrishabhanu and move about freely in forests and get engaged in Raasa Lilaas along with Krishna and Viraja Devi would be born as a River and from Krishna would beget seven sons named Lavana, Ikshu, Sura, Ghrita, Dadhi, Dugdha and Jala that would be Seven Samudras eventually! *Bhudevi complains of 'Bhubhaara' (extreme sins) and Krishna's human incarnation:* As Bhū Devi was extremely distressed with the excesses being experienced by Asuras, she approached Brahma Deva and bitterly wept that it was not possible to bear the violences and overloads of Evil any longer. Brahma Deva collected all Devas and reached Kailasa where Parama Shiva, Dharma along with Shri Hari travelled to Virajaatata, Shatashringa Parvat, Raasa Mandal, Brindavan and finally landed at Goloka. As Devas were thrilled to reach the Radha Mandir which defied even the imagination of Devas and stood aside; Brahma, Shiva, Dharma and Narayana could not control their emotions to vision the Unique Nirguna Swarupa Shri Krishna and greeted him as follows: *Varam varenyan Varadam Varadaanaam cha Kaaranam,Kaaranam Sarva bhutaanaam tejorupam Namaamyaham/Mangalyam Mangalaayeem cha Mangalam Mangala pradam,Samasta Mangalaadhaaram Tejorupam Namaamyaham/ Sthitam sarvatra Nirlipamaatma rupam Paraatparam,Nireehamavi-tarkyam cha Tejorupam Namaamyaham/Sagunam Nirgunam Brahma Jyoti rupam Sanaatanam,Saakaaram cha Niraakaaram Tejorupam Namaamyaham/Twam -anirvachaneeyam cha Vyaktamayaktamekakam, Swacchaamayam Sarva rupam Tejorupam Namaamyaham/Gunatraya vibhaagaaya Rupatrayadharam param,Kalayaa tey Suraah Sarvey kim Jaananti Shruteyh Param/ Saraadhaaram Sarva RupamSarva beejamabeejakam,Sarvaantakamanantam cha Tejorupam Namaa -myaham/Lakshyam yad Gunarupam cha varnaneeyam vichakshanaih,kim varnayaa-myalakshyam tey Tejorupam Namaamyaham/ Ashareeram Vighravadeendriya vada-teendriyam,Yada saakshi Sarva saakshi Tejorupam Namaamyaham/Gamanaarhama –mapaadam Yada chakshuh Sarva darshanam,hastaasya heenam yad bhoktum Tejo Rupam Namaamyaham/Vedey nirupitam vastu santah Shataascha varnitum,Vedo nirupitam yatthatejorupam namaamyaham/Sarvesham yadaneesham yad Sarvaadi yadanaadi yat,Sarvaatmakamanaatmam yattrjorupam namaamyaham/Aham Vidhaata Jagataa Vedaanaam Janakah Swayam,Paataa Dharmo HaroHartaa stotum Shakto na kopiyat/Sevayaa tawa Dharmoyam Rakshitaaram cha rakshati,Tawaajgnyaa samhartaa twayaakaaley nirupitey/ Nishekalipikartaaham twadpaadambhoja sevika,karmināam phala daataacha twam bhaktaanaam cha nah*

*prabhuh/Brahmaandey vimba sadrushaa bhutwaa vishaniyo vayam,Evam katividhaah santi theshvananteshu sevikaah/Yathaa na sankhyaa renuunaam tathaa tessaamaneeyasaam,Sarveshaam janakschesho yastotum chakah Kashamah/(I salute that Tejorupa Paramatma who is Vara, Varenya, Varada, Varadaayaka Kaarana; I commend that Tejorupa who is the Mangala kaari, Mangala Yogya, Mangala Rupa, Mangala Dayaka and Mangaaadhaara; I greet that Tejaswarupa who is Vidyamaan, Nirlipta, Atma Swarupa, Paraatpara, Nireeha, and Avitarkya; I pray to that Tejorupa who is Saguna, Nirguna, Sanaatana, Brahma, Jyoti Swarupa, Saakaara and also Niraakaara. I prostrate before that Tejorupa who is Anirvachaneeya, Vyakta yet Avyakta, Adwiteeya, Swechhaamaya and Sarva Rupa. Paramatma! You assume three gunas and three Swarupas but are far beyond all the Gunas and Swarupas! All the Devas are as a result of your materialisation; you are beyond the reach of ‘Shrutis’. You are the Sarvaadhara, Sarva Swarupa, Adi Karana, Swayam Kaarana rahita, Sava samhara kaara and Anta rahita. Vidwaans might be able to describe you if they could target a Lakshya, but you are Alakshya! How could I describe you as you are indescribable since you are only a Mass of Illumination! You are Figureless but yet have a Figure; ‘Indriyaa Yukta’ but yet ‘Indriyaateeta’! You are the ‘Saakshi’ or the Evidence and Substantiation of every thing, but you have no Saakshi as there is no verification possible. You may not have a pair of feet but possess the proof of the swiftness of light! You may not a pair of eyes but could vision the whole Universe in the minutest details; you may not have hands and a mouth but surely you enjoy our Naivedyas. Vidwans who possess proofs of various ‘Vastus’ mentioned in Vedas including Panchabhutas and so on, but could they provide a proof about yourself? I beseech you to reveal yourself, since you are the Saveswara who has no further Eswara; anything or anybody has a definite beginning but you no Beginning as you are the Beginning! Brahma Deva addressed the Tejorupa saying that he himself was the Creator and the Pronouncer of Vedas; Dharma Deva was the unquestioned Ruler of the Universe and Maha Deva was the unparalleled Samhara Karta; but none of us could determine much less guess as to who you are! Prabho! We three are your Bhaktas and indeed you are our Supreme Master. Brahmanda is a reflection and we are mere images. How can we indeed achieve the competence to describe you!) As the Tri Murtis went into raptures over the vision of the Tejorupa of Shri Krishna, both Krishna and Radha granted their physical appearances. Shri Krishna replied to the sincere tributes that were made and said: *Aham praanaascha Bhaktaanaam Bhaktaah praanaa mamaapi cha, Dhyayanti ye cha maam nityam taam smaraami divaanisham/* (I am the life of the Bhaktaas and Bhakti is my life; I am fully engrossed in the thoughts of my devotees day and night!).*

Krishna’s instructions to others about various births in Krishnavatara:

As Krishna na convened a meeting of Gopas and Gopis and revealed his plans of their descending in the Vraja Bhumi under the leadership of Nandaraya and asked Devi Radha to take birth in the house of Vrishabhanu and Kalavati. In fact, Kalavati was of Lakshmi Amsha and was the Manasi kanya of Pitaras but was cursed to be born in Bhuloka by Muni Durvasa. Then Krishna gave instructions that Lakshmi Devi should be born as Rukmini as the daughter of Vidarbha King and he would reach Kundinapuri and marry her. Parvati would be born as Maha Maya to Yashoda and Nandagopa but would be transferred to the prison where Devaki and Vasudeva would be in Kamsa’s custody and after her rescue from the cruel hands of Kamsa when a celestial voice informed Kamsa that Krishna was already born and was safe some where, could join Maha Deva again. He asked various Devas and Devis to take birth in various houses of Gopas and Gopis. Some of the significant births as instructed by Krishna were: Skanda as the son of Jambavati (another wife of Krishna) who was of half Amsha of Parvati; Kamadeva as Rukmikni’s son in Chhaya Rupa since Rati Devi would be born in the house of Shambarasura; Bharati would be the

daughter of Banasura; Brahma would be the son of Praduymna from Rukmini named as Aniruddha; Ananta Deva would be preserved in Devaki's garbha but would be actually born to Rohini and as he (Balarama) was transferred from one garbha to another would be called 'Samkarshan'; Kalindi would be another 'Patrani' / Chief Queen of Shri Krishna (Surya's daughter Yamuna as Kalindi); Tulasi would be Lakshmana as another Patrani; Vasudha would be Satyabhama; Sarasvati would be Shayaa; Swaha Devi would be Susheela; Ratnamala would be Sanjna the wife of Surya; from the 'Kalaas' of Lotus, there would be sixteen thousand wives of Krishna. (The eight Patranis were Rukmni, Satyabhama, Jambavati, Kalindi, Lakshmana, Bhadra, Mitravinda and Nagnajita). Krishna further instructed that Dharma Deva would be Yuddhishtara, Bheem from the Amsha of Vayu Deva, Arjuna from Indra's Vamsha, Nakula and Saha Deva from the Amsha of Ashwini Kumaras, Karna from the Amsha of Surya Deva, Vidura from Yamaraja, Duryodhana from Kali, Shantanu from Samudra, Abhimanyu from Chandra, Bhishma from Vasu Devata, Vasudeva from the Amsha of Kashyapa, Devaki from Aditi, Nandagopala from Vasu, Yashoda as Vasu Patni, Draupadi from the Amsha of Lotus and would be born from Yagna Kunda, Dhrushtadyumna from Agni's Amsha, Subhadra from the Amsha of Shatarupa whose birth was from Devaki's garbha). Many other Gopas and Gopis were born from the Amshas of Devis and Devis. After Shri Krishna's instructions to reappear during the Krishna's incarnation, he was seated with Sarasvati on left and Lakshmi on his right and Radha on his chest. But Radha was unhappy for any separation from Krishna.

Concept of Radha-Krishna 'Tadaatmya' (Unification): Assuring that the two entities of Radha and Krishna are one and the same, Shri Krishna explained that the entire 'Brahmanda' was divided into two parts, it would not be possible that either of the parts could exist without the other, like no fruit could emerge without a flower, no flower would exist without a tree / plant and there would have to be a seedling / seed for these, Prithvi was the foundation, Prithvi's base was Seshanaga, the latter bears the weight by Kurma, Kurma's basis was Vayu and Vahu's 'adhara' / hold was Paramatma (me that is Shri Krishna); indeed Krishna's 'Adhara Swarupa' was Mula Prakriti (that is Radha!). Shri Krishna further stated that Radha was a Sharira Rupini (Physical Entity) as also 'Trigunadhaara Swarupini'; he declared: "I am Your Soul!" If Radha is a body, Krishna is the Supreme Soul! These two Entities are just not different! *Yathaa ksheerey cha dhaavalyam daahikaacha Hutaashaney, Bhumow gandho Jaley shailyam tathaa twayi mama sthithih/ Dhaavalya dugdhayoraikyam daahikaanalayoryathaa, Bhugandha Jalashaitya -anaam naasti bhedastadhaavayoh/ Mayaa Vinaa twam nijeevaa chaadrushyoham twayaa vinaa, Twayaa vinaa Bhavam kartum naalam Sundari nischitam/ Vinaa mrudaa ghatam karthum yathaa naalam kulaalakah, Vinaa Swarnam Swarakaarolakaaram katrumakshamah/ Swayamaatmaa yathaa nityastathaa twam Prakritih Swayam, Sarva shakti samaayuktaa Sarvaadhaara Sanaatani/* You are my Shakti just as there is whiteness in milk, the power of thirst in Agni, Gandha Shakti in Prithvi, and the power of coolness in water; there is thus no separation of Krishna and Shri Krishna just as the whiteness of milk, thirst of Agni, smell of Earth and coolness of water. Without Krishna, Radha cannot exist and without Radha Krishna would not! Without Radha, Creation of the Universe would be impossible and vice-versa, just as a potter could not produce pots without earth, and a goldsmith could not make ornaments without gold! Just as Krishna's Soul is permanent, Radha's soul too is never-ending; thus Radha-Krishna's perception as alive as Purusha and Prakriti are!]

Section Twelve on Bhagavan Dattatreya Stotram vide Narada Purana

Dhyanam:

Jatadharam, pandurangam shulahastham, krupa nidhim, Sarva Roga haram devam Dathathreyam aham Bhaje/.

Bhagavan Dattatreya with jataajuta of extremely attractive fair complexion, with a shula weapon to ward off the evil, yet be ever merciful to the virtuous beings by readily destroying diseases and physical infirmities.

Nyasam :

Asya Dathathreya stotra manthrasya Bhagawan Narada Rishi, Anushtup Chanda, Sri Datha Paramathma Devatha, Shri datha preethyartho Jape viniyogah/.

Here with the Stotra to Bhagavan Dattatreya by Devarshi Narada, as of the Chhandas of Anushtup, being appealing and addressed to Him with veneration.

Dhyana:

1. *Jagat uthpathi Karthre cha sthithi samhara hethave, bhava pasha vimukthaya, Dattathreya Namostute/.*

Prostrations to you Bhagavan Dattatreya! You indeed be the moola kaarana of the Srishthi- Sthiti- and Samhaara of this Samsaara . We solicit you to save us from this bhava saagara and the bonds of our ‘karma-kaarana -kartutva’ and reach us to Eternal Bliss.

2. *Jaraa Janma vinashaya, deha shudhi karaya cha, Digambara Dayaa moorthe, Dathathreya Namostute.*

Prostrations to you Bhagavan Dattatreya! Indeed you be the destroyer of Jaraa Marana Punar janmaas and the unique provider of shuchitva of body-mind and buddhi, who destroys old age and diseases besides aaddhi bhoutika- adhaatmika and aadhi daivika hurdles of existence, as indeed you be a Digambara as your physical clothing as provided by Pancha Bhutaas and Prakriti Devi.

3. *Karpoora kanthi dehaaya, Brahma moorthi daraya cha, Veda sastra parignaya, Dathaathreya Namotuste/.*

Prostrations to you Bhagavan Dattatreya! Your physique is as of an ever prajjvalita karpoora, ever replete the Brahma Tejas and the unprecedented Veda shastra pragmatva.

4. *Hruswa, deergha krusa sthoola nama gothra vivarjitha, Pancha bhutaika deepthaya, Dathathreya Namothuthe.*

Prostrations to you Bhagavan Dattatreya! you be indeed beyond the impact of Pancha Bhutaas of Prithivi- Aapas-Tejas- Vaayu-and Aakashabe it for a short duration or for long, besides of a human’s naama-gotraas or of chatur varnaas and their influences.

5. *Yajna bhokthe cha yajnaya yajna roopa dharaya cha, Yajnapriyaaya sidhaaya, Dathathreya Namostute/*

Prostrations to you Bhagavan Dattatreya! You are indeed the essence of Yajna-Yajna Swarupa-Yajna dhara - Yajna priya-and Yajna Sidhas too.

6. *Aadhou Brahma, Madhya Vishnur Ante Deva Sadaashiva, Moorthi traya swaroopaya, Dattatreya Namostute/*

Prostrations to you Bhagavan Dattatreya! You are the Aadi -Madhya -Anta Rahita, as of Srishti Kaaranabhuta Brahma, Sthiti Kaaranabhuta Vishnu Deva, and Laya Kaarama Sada Shiva as of the Celestial Tri Murti swarupas in one Unique Structure.

7. *Bhogalayaya, bhogaya yoga yogyaya dharine, Jitendrya jitajnaya, Dattatreya Namostute/*

Prostrations to you Bhagavan Dattatreya! You are the Singular Manifestation of Bhoga- Yoga- Yogyata as the Nilaya of Paramaananda or of Bliss. Further you are what Yoga be all about and the Jitendriyasand Jitajnaata having surpassed the Panchendriyas and Pancha tanmaatras viz. Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organs besides connected to Pacha Bhutaas too as of 1. Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. 2. Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha. 3. Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa. 4. Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa. 5. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.

8. *Digambaraya, divyaya, divya roopa pradhaya cha, Sadodhita para brahma, Dattatreya Namostute/*

Prostrations to you Bhagavan Dattatreya! You are neither naked nor uncovered but Dasha Dishaas are of your cover up clothing. Indeed you are divinity incarnate for ever as of Vyataavyata-Shaasvata-Ananta-Avyaya Para Brahma. indeed.

9. *Jambudweepa Maha kshethre mathapura nivashine, Jaya manasatam deva, Dattatreya Namostute/*

Prostrations to you Bhagavan Dattatreya, the Maha Kshetra Mathapura nivaasi in the foremost Jambu Dweepa [as the remaning Sapta Dweepaas being Plaksha, Salmali, Kusha, Krouncha, Shaka and Pushkana]. May you be the Paramaananda Maha Murti right in our thoughts and mental vision for ever as long we exist!

[Vishleshana on Jambu Dwipa vide Markandeya Purana

The entire Bhuvana loka (Earth) is stated to occupy an area of fifty crore Yojanas (Approx. 15 km one Yojana), comprising Jambu Dwipa, Pluksha Dwipa, Shalmali Dwipa, Kusha Dwipa, Krouncha Dwipa, Shaaka Dwipa, and Pushkara Dwipa, each approximately double the size of the previous Dwipas and

surrounded by Oceans of Lavana (Salt), Ikshu (Sugarcane juice), Sura (Amrit), Sarpi / Ghrita (Ghee / Classified Butter), Dadhi (curd), Dugdha (Milk) and Jala (Water). **Jambu Dwipa** has an area of one lakh Yojanas by way of area, length and roundness, containing the mountains of Himavaan, Hemakut, Trishabh, Meru, Nila, Shweta, and Shringi. While these mountain ranges are governed by the Dikpalakas like Indra, the middle region sparkles with the prominent presence of Brahma with the four directions being blessed by Mandara, Gandhamaadan, Vipul and Suparshva Mountains on top of which are situated by the famous Trees of Kadamba, Jambu, Aswatthha and Vata respectively. On the Eastern side are the Jathar and Devakutha Mountains, which are mutually spread out as far as Nila and Nishadh, on the Meru's western side are Nishadh and Paariyaatra, Southern side are Nila and Nishadh and on the Southern side are Kailash and Himalayas. It is this Jambu Dwipa sanctified with Great Mountains, Oceans, Rivers, Sarovars, Holy Trees and fantastic range of Natural Magnificence that is known as Punya Bhumi of which Bharata is popular as Karma Bhumi, which is the springboat of Swarga, Apavarga that is the opposite, Manushyata (humanness), Naraka (Hell) and innumerable possibilities of rebirth from flies to Devas, where Karma or Action- be it Virtuous or Vicious- secures the opposite reaction.]

10. *Bhikshatanam gruhe grame patram hema mayam kare, Nanaaswada mayi bhiksha, Dathatreya Namostute/.*

Prostrations to you Bhagavan Dathatreya, who took alms in homes of villages and town ships as a vidyarthi - sanyaasi- or a beggar 'yet' with a golden pot and got several silver spoons.

[Brief Explanation on Vidyarthi and Sanyasi as beggars

Brahmachari too even at the upanayana would have to beg as per Dharma : *Bhavatpurvam chared bhaikshamupanito dvijottamah, bhavanmadhyam tu rajanyo vaishyastu bhavaduttaram/* or a Brahmana boy after upanayana while at begging should first utter the word Bhavati bhikshaam dadaatu; a Kshatriya boy says bhikshaam bhavati dadaatu and a Vaishya: Bhiksha dadaatu bhavati. And at the time of Guru kula too for vedaadhyayana too the Brahmachaari be required likewise. Sanyaasi Dharma too requires necessarily.

As regards a sanyaasi it is too obvious: As a human being decides to enter the fourth stage of life after brahmacharya-grihastha-vaanaprastha and the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmatwa and the of freedom of absolute safety and fearlessness; indeed when he ends up from mortal existence then at that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldly matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his companion and silence his ornanent while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and pratice of dharma vidhis but has the singular quest for Truth as of a sat-nyasa! He has no possession excepting a 'bhiksha paatra', no abode excepting the shadow of a tree, no dress except a piece of cloth to cover the body.]

11. *Brahma jnana mayi mudraa vastre chaaakasa bhoothale, Prajnana gana bodhaya, Dathaatreya Namostute/*

Prostrations to Bhagavan Dattatreya as displaying His Jnaana Mudra and as a Dasha Dishaas from Earth to Akaasha as His Dik -Ambara Swarupa..

[Explanation on Jnaana Mudra

Jnana mudra with one's thumb symbolizing Brahma Jnaana of Universal Consciousness and Parama Yogi's and the index finger symbolic of a Jeevatma of an individual self. Thus connection of the thumb and index finger represents the union of the Paramatma and the Jeevatma or the Inner Self. While the remaining three fingers represent the balancing Tri Gunas of Satva- Rajasika and Tamasika of the nature of Balance, Action and Inaction. Stated else where as per Ayurveda, the jnana mudra can be used to balance the elements of Agni- Vaayu and Prakriti or the Physique or Bhumi thus stabilising the Body thus enriching the power of concentration and deep meditation. Hence the connection of the index finger and thumb allows prana to circulate freely, rather than dissipating into the environment. By directing energy inward, jnana mudra allows practitioners to sit in meditation for longer periods of time facilitating creativity, peace of mind , power of concentration , memory power and above all utmost intuition.]

12. *Avadhootha sadaananda, para brahma swaroopine, Videha deha roopaya, Dattathreya Namostuthe/* Prostrations to Bhagavaan Dattaatreya, who is a mendicant, who indeed has no form excepting of Para Brahma swarupa and of Videha.

13. *Satya roopa sadaachara, satya dharma paarayana, Satyasaraaya parokshaaya, Dataatreya Namostuthe.*

Prostrations to Bhagavan Dattaatreya, who has the form of Truth Sadaachaara and , who is an outstanding Dharma and of Satya Paraayana and Truthfulness.

[Vishleshana on Satya Mahima vide Mundakopanishad

Satya Mahima: Satyam Brahma tapah satyam visrujate prajaah, Satyana dhaaryate lokah swargam Satyena gacchhati/ Satya - Truthfulness - is indeed the Brahma Swarupa; Satya is indeed the Tapasya or deep introspection; Satya is the kaarya kaarana of Praja srishti; Satya is the fulcrum of Samsaara and the concept of Satya alone be the cause and effect of Swarga or the access to the higher form of the superior swarga loka or of Liberation . Anritam tamaso rupam/ Asatyam or Untruthfulness is of darkness and of tamogunam as of 'agjnaanam', while Swargam be ' prakasha mayam' as against Narakam as of 'andhakaaramayam'. Both the precepts are relevant to manushyas as other species in the Creation be irrelevant anyway. Hence be the explanation of Dharmaadharmaas are the extensions of Satya and Asatya or illumination and darkness, and of the fall out Sukha Duhkhas. In other words, wherever there be Satya, there be Dharma- where Dharma be, there be prakasha the illumination- and hence the Sukha Duhkhas too!

II.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*

(The Self is achievable through the understanding as to what is truth and untruth as also tasya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in completion as backed by tasya is the gateway to Enlightenment; some of the essential inputs of such 'samyak jnaana' are ' nitya brahma charya' or abstinence for good; ' jihvaamritam maya' or straightforwardness, non pretentiousness, and falsehood; ' antashshareera shubhrata' or a clean and blemishless inner conscience leading to 'Atmajjoti' or

Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!)

III.i.6-9) *Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah// Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaishchittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa//*

(The Unique Motto that Bharata Desha had rightly adopted is ‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’ eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.)

III.i.10) *Yam yam lokam manasaa samvibhaati vishuddha sattvah kaamayate yaamscha kaamaan, tam tam lokam jayate taamscha kaamah tasmaad aatmajnam hyerchayed bhuri kaamah/*

(So far what ever afflictions had been experienced so far are instantaneously faded and replaced by the person concerned of pure consciousness and now on the screen of his inner vision could experience the lokas of his choice, be it the world of Devas or Manes, whatever desires are thought of are fulfilled now with the Brahma Jnana. Indeed the Knower of the Antaratma the Pure Consciousness or the Self possessed of all the abilities can obtain and world or its joys instantly!)]

14. *Shulaa hashta Gada paaney, Vana mala sugandhara, Yagjna sootradharaa Brahman, Dathaatreya Namostusute/*

Prostrations to You Bhagavan Dattatreya, as of your hands sporting a Shula and a Gada as of Maha Vishnu Himself with a with a ‘shula and a gada’ -a spear and a mace, and as garlanded with a Vana maala or fabulous garland of sugandhita pushpas and of lotus flowers and also as Yagjna sootradhara Brahma Deva Him self; Shula represents destruction of evil- mace is symbolic of mental and physical strength-while garland representative of glorious existence and liberation. .

15. *Ksharakshara swaroopaya parathpara tharaya cha, Datta mukthipara stotra, Dattatreya namostute/*
Prostrations to You Bhagavan Dattatreya! Indeed you are the one to guide the humanity of what be the Ksharaakshara viginaana or of what is Vidya and Avidya for the accomplishment of Mukti

[Vishleshana on Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance vide Mundaka Upanishad

IX.) *Athah tamah pravishanti yevidyaamupaasate, Tato bhuya eva te tamo ya u vidyaayaam ratah/* Indeed one when enters the screen of darkness or ‘Avidya’ and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complementarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: ‘Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah’ or those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in ‘karma kaanda’ or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity) !

Fruits of Vidya and Avidya are indeed distinct as the path of ascent by work and wisdom or meditation and karma / rites are well defined

X) *Anyad evaahur Vidyayaa anyad aahur avidyaayaa iti shushruma dheeraanaam ye nastadvichakshire/* (It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: ‘Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati’; in other words: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one’s own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since the former might lead to Eternity the latter brings one back to Existence for sure!

XI) *Vidyaam chaavidyaam cha yastad Vedobhayam saha, Avidyayaa mrityum teertvaa vidyayaamritam ashnute/*

(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2, Lord Krishna explains to Arjuna: ‘Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatviki Raahasi chaiva taamasi cheti taam shrunu!’ or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with ‘satvika guna’ worship Devas; those with ‘Raajasas’ features tend to worship Yaksha Raakshasas and ‘Taamasikas’ pray to ‘Bhuta pretas’. Referring to Rites or other kinds of sacrifices, the Satvika Guna

persons perform the deeds as duties and without returns of fruits, while those with Raajasiha mentality perform the Sacrifices either seeking returns of for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajasa-Tamasa gunas, Lord Krishna affirms vide chapter 17-28: '*Ashradhayaa hutam dattam tapastaptam kritamcha yat, Asadityachyutchyate Paarthah! na cha tatpretyano iha*' or 'Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called 'Asatkarmas' or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!)]

16. *Datta Vidyadya Lakshmisha Datta Swaatma swaroopine, Guna- nirguna rupaaya, Dattaatreya Namostute/.*

Prostrations to Bhagavan Dattatreya the readily manifested Vidya Devi and Lakshmi Devi together as of Guna and Nirguna too simultaneously.

[Vishlehana on 1. Vidya Devi Sarasvati and 2. Lakshmi Devi

1. Vidya Devi:

Saraswati in essence is Vaak- Vidya-Vigjnana being the bridge from the Deep Oceans of Samsara-Illusion-Falsity-Ignorance to Sadhana- Nigraha-Medhas-Awareness and thereafter the Initial Illumination-the Path of Divinity or the 'Deva Yana'-passage to Urthwa Lokas-and finally the Bliss of Realisation of the Equation with or the Reflection of Anraratma as Paramatma! Saraswati has no barriers of age-sex-materialism-and the pulls and pushes of 'Samsaara'; but only the Path of Dharma. Dharmaacharana-Dharma Prachaara- Dharma Paripaalana are the watch words of Saraswati. The tools utilised by Saraswati are Vaak- Vidya-Vigjnaana. The Dharmic Apparatus is to lead from Worldly Darkness to Celestial Radiance to Everlasting Joy; albeit in several stages: the Power of Speech-Mental Caliber-Sankalpa or Determination-Chitta or sturdy Self Belief or Will Power-Meditation or deep contemplation-Dhaayana-Vgjnaana or Enlightenment/ critical self appraisal-balam or physical strength supported by food further propped up by Pancha Bhutas - Smara or Memory power-aasha or aspiration-Praana or Conscious Self or Pragjnatwa- 'manute' or deep perception with faith-nishtha or commitment coupled with karyaacharana. Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments. He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then the spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like

and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.

Vidya Tatwa : Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas! From Prakriti upto Earth, creation encases ‘Chaitanyam’ or the Pure Consciousness by ‘dehabhava’ as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or ‘kalaas’ to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha vidya-maya and kala the creativity. Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by ‘sambhavopaaya’ or ‘icchopaaya’ or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!

2. Lakshmi Devi

Hreescha te Lakhmischa ahoratre paarshve Nakshatraani rupam Ashvanou vyaaktam, Ishtam manishaana, amuym manishaana sarvam manishaana/ (Devi Lakshmi and Lord Hari are the illustrious and Sacred Couples; they are forms of the glittering Stars on the Skies and Ashvini Devatas are their mouth; this being so, may they bless us with the fulfillment of all our materialistic wishes and spiritual aspirations!) : Vaajasaneeya Samhita , Shukla Yajurveda.

Playful swings of Devi Lakshmi the Goddess of Fortune are as per the heart beats of Lord Vishnu the Preserver of Life. Indeed, as one sows so does one reap is the quintessence of Existence! This is what pleases Bhaagya-Bhogyaa-Yogyaa Lakshmi! This certainly pleases the endless Forms of the Unknown viz. Tri Murtis, Tri Shaktis, and so on which are but the reflections of Antaratma or One’s Conscience namely Paramatma! This is the fulfillment of ‘varchas-aayush-aarogyam-avidyaacchadanam-dhaanyam -dhanam -pashum- bahu putra laabham-shata samvatsaram-deerghamaayu’! May the Ashta Lakshmi swarupa of ‘Adi-Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi- Vijaya Lakshmi-Vidya Lakshmi-Dhana Lakshmi’ bestow fulfillment of ‘iham’ or the worldly aspirations and ‘param’ or there after of ‘karma yoga’ to ascend the higher plane to the ‘jnaana yoga’ and far further to Moksha Yoga’. Indeed, Lord Vishnu is the Owner and Preserver of One’s Life Boat being ever present in the journey and stays put firmly as the Antaratma the Inner Conscience, but the Navigator of Life is the Self the ‘Jeeva’ as per the instruments and the engine of the boat in the form of Panchendriyas and the Mind of the Driver. The role of Devi Lakshmi is the Enforcer of the Swing of Fortune sitting pretty on the swing! My reverential salutations to you the Mother of Universe! Maha Lakshmi! You were materialised from the

Ocean, with magnificent eyes that are resplendent and are like opened up Lotus flowers occupying the chest of Vishnu; You are the hall-mark of Purity and the personification of propitiousness. You are the Siddhi, Swaha, Swadha, Sudha, Sandhya, Ratri, Prabha, Bhuti, Medha, Shraddha and Sarasvati. You are the Yagna Vidya, Maha Vidya, Guhya Vidya, and the Provider of Atma Vidya. You are the 'Anveekshani' or the Darshana Shastra, Trayi or the Form of Three Vedas viz. Ruk-Yajur and Sama; the 'Vaarta' or the three most significant professions of human beings viz. Krishi / Agriculture, Goraksha or the security of Cows, Vanijya or business and Danda Niti or the Art of Defence and Attack. You are the Form of 'Saumyata' or of poise and composure; since You are ever-present; You are also the most charming and esteemed. Are you not the singular woman sporting a mace called Kaumudi to defend the virtuous and punish the Evil! You are the Yagnamayi whom Yogis and Maharshis pray to and cogitate about. It is by your grace and magnanimity that the whole World got revived after its erstwhile destruction and is looking full and on-going. With your kindness that all the human beings and their families are fine and the womanfolk, children, households, and existence in general is contented and smooth enough with 'Dhana-Dhaanyas'. Once your merciful looks are available, persons are healthy, wealthy, contented without enemies and hindrances. You are indeed the mother of all and Vishnu is the father, controlling and preserving the 'charaachara Jagat' comprising the moveable and immoveable Benigs. You are our self-esteem, our Treasure-Hold, Anna Bhaandaar or Food-reservoir, the entire household, our well being and families; do keep us safe and satisfied Devi! Those whom you leave away, their truthfulness, stability, virtuosity are all deserted instantly. Your benevolence would turn a miserable being surfeit with riches, a vicious entity into an ideal being worthy of reputation, courage, and perfection. A remote glance of yours would bring about a mind-blowing transformation of a human being. Even Brahma would fail in estimating your qualities and how else marginal beings could possibly do! Mother, my earnest prayer to you is to bless me and never ever leave me even by mistake!

Indra's prayer to Lakshmi Devi as He regained His Indratwa:

My reverential salutations to you the Mother of Universe! Maha Lakshmi! You were materialised from the Ocean, with magnificent eyes that are resplendent and are like opened up Lotus flowers occupying the chest of Vishnu; You are the hall-mark of Purity and the personification of propitiousness. You are the Siddhi, Swaha, Swadha, Sudha, Sandhya, Ratri, Prabha, Bhuti, Medha, Shraddha and Sarasvati. You are the Yagna Vidya, Maha Vidya, Guhya Vidya, and the Provider of Atma Vidya. You are the 'Anveekshani' or the Darshana Shastra, Trayi or the Form of Three Vedas viz. Ruk-Yajur and Sama; the 'Vaarta' or the three most significant professions of human beings viz. Krishi / Agriculture, Goraksha or the security of Cows, Vanijya or business and Danda Niti or the Art of Defence and Attack. You are the Form of 'Saumyata' or of poise and composure; since You are ever-present; You are also the most charming and esteemed. Are you not the singular woman sporting a mace called Kaumudi to defend the virtuous and punish the Evil! You are the Yagnamayi whom Yogis and Maharshis pray to and cogitate about. It is by your grace and magnanimity that the whole World got revived after its erstwhile destruction and is looking full and on-going. With your kindness that all the human beings and their families are fine and the womanfolk, children, households, and existence in general is contented and smooth enough with 'Dhana-Dhaanyas'. Once your merciful looks are available, persons are healthy, wealthy, contented without enemies and hindrances. You are indeed the mother of all and Vishnu is the father, controlling and preserving the 'charaachara Jagat' comprising the moveable and immoveable Benigs. You are our self-esteem, our Treasure-Hold, Anna Bhaandaar or Food-reservoir, the entire household, our well being and families; do keep us safe and satisfied Devi! Those whom you leave away, their

truthfulness, stability, virtuosity are all deserted instantly. Your benevolence would turn a miserable being surfeit with riches, a vicious entity into an ideal being worthy of reputation, courage, and perfection. A remote glance of yours would bring about a mind-blowing transformation of a human being. Even Brahma would fail in estimating your qualities and how else marginal beings could possibly do! Mother, my earnest prayer to you is to bless me and never ever leave me even by mistake!].

. Phala Shruthi

Shatru naasha karam Stotram, Jnana Vijnana Dayakam, Sarva paapam shamam, Yathi, Dathatreya Namostute/ Idham Stotram Maha Divyam, Dattha pratyaksha kaarakam, Dattatreya prasadascha, Naradena prakeertitham/. Ithi Narada Purane Narada Virachitham Dathathreya Stotram Sampooranam/.

Prostrations to Bhagavan Dattaatreya! May this be a Shatru naashaka- Vijnana Pradaata- Sarva Paapa shamana. May this Divya Stotra by Narada in the Narada Purana be a Pratyaksha Karaka of Bhagavan Dattaatreya!

CHAPTER TWO ON TRIPURA RAHASYAM EXCERPTS

Trayambika Mantra and its explanation :

Om Trayambakam yajamahe sugandhim pushtivardhanam, Urvaarukameva bandhanaat Mrutyormuksheeya Maamrutat/

(OM, Tryambakaam or Three Eyes or Three Ambas of Lakshmi-Gouri-Sarasvati ; Yajamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence or of knowing-seeing-and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-being; Urvaarookam or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; eva: types; bandhanaan or overpowered; Mrutyor - meeksheeya or do deliver us from death; Maamrutaat: kindly bestow to us the rejuvenating Amritam or Nectar).

(Tripura refers to Individual Transcendental Consciousness of Awakeness- Dream Stage -and Sushupti)

Section One Parashu Rama's Self Purification

Om namah kaaranaananda ruuinee parichan mayo, viraajite jagacchitrs drpana ruupinee/ Shrutam kacchinnaradit saavadhaanena chetasa, maahaatmyam Tripuraakhyayaa yac chutih para saadhanam/ Atha te kathayamadya jnaanakhanda mahaadbhuta, yacchutvaa na punah kvaapi manushyah shokamrucchati/ Vaidikam Vaishnavam Shaivism Paashpatam tathaa, vijnanam samyagaalocchy yadetat pravinischitam/

My prostrations to OM kaara which indeed is ever blissful , as the cause and causation of the Universe as of Supreme Consciousness and as the Srishti- Sthiti -and Samhaara as of the ever revolving Time Cycle. Thus Brahmarshi Narada was addressed by Mahrashi Haritaayana: Has the magnificence of Shri Tripura or of the Tri Stages of Awakeness- Dream State- and Sushupti! That indeed is the Tripura

Rahasya. This presentation of Tri Pura Rahasya has been of readily appealed to and absorbed by the Vaidika- Shaiva-Shakteya and Paashupata Vigjnaanīs.

[Vishleshana on Jaagriti- Dream Stage-Praginatva and Sushupti vide Mandukya Upanishad

Anchored again to Atharva Veda, Mandukya Upanishad by the illustrious Maharshi Manduka visioned Twelve ‘Paramaardha Shlokas’ or Poignant Statements and secured the reputation as of being the most succinct and direct exposition of Existence and Beyond seeking the Ultimate Truth; this Upanishad is commended as follows: Mandukyamekameva alam mumukshunaam vimuktyate/ or this Upanishad alone is a Single and Far fetching direct exposition with no frills and fringes directly hitting the Actuality of Life and the Path of Realisation. The Basics are explained as Pranava or Omkara; the magnificence of Antaratma or the Inner Consciousness of Self which is but the reflection of the Supreme; the Vaishvaanara or the Virat Purusha possessive of four quarters or spheres of Action , viz. ‘Jaagarita’ or the Waking State, the ‘Taijasa’ or the Dream Stage, ‘Sushupta’ or ‘Pragjna’ or Deep Sleep, and finally ‘Sarvagjnata’ or Omniscience ; and the description of Virat Purusha or Pranava. Existence of the Universe commences and climaxes with Pranava indeed. Gaudapaada the Preceptor of Adi Shankara annotated the contents of the Upanishad that acquired fine tuning as ‘Gaudapaaada Kaarikas’. Maandukyās I & II: The most Sacred Word OM is the exposition of the Universe in totality besides ‘Kaalamaana’ the Time Cycle of the Past-Present-Future. Om is Brahman and Self being just the same. The Unique Composition of OM is of ‘chatuspaad’ or four quarters, aptly described as Vishva-Taijasa-Pragjna- Turiya, all merging in successive stages. Maandukya III: The First Quarter is of Vaishvaanara whose sphere of activity is in ‘Jaagarita Sthaana’ or the state of Wakefulness. He enjoys ‘Bahir Pragjna’ or the awareness of the happenings around in relation to the happenings in the open society as being equipped with ‘saptaangas’ or seven limbs and senses to see, hear, smell move about, feel, generate-clear out and above all to think, introspect and retrospect. While this is the status of an Individul Self, the Virat Purusha or the Composite Self comprises of four entities viz. Prithvimaya, Tejomaya, Amritamaya and Purusha. This indeed is the Atma, Amtita, Pagjna, Brahma and Sarvam or the Totality. Maandukya IV: Taijasa is the second quarter and its sphere of acitivity is the dream stage of sub-consciousness. Its consciouness is in rooted or inward bound or looking within; it is possessed of seven body limbs and nineteen mouths of five each of Panchendriyas, five supportive Elements of Nature, the mind and praana while together these are capable of experiencing the joy of subtle objects. Taijas is essentially stationed in dream stage yet no doubt active otherwise but normally dormant. In the dream stage, the organs and senses remain inoperative except through mind. The Pancha Bhutas or the Basic Elements whose offshoots are the sensory organs of the body are aware and so does the Prana which is Hiranyagarbha Himself and thus the Inner Consciousness which is Paramatma’s reflection is aware of the happenings even during the dream state of mind. The person’s mind in that stage thus creates a world of his own, puts the body aside and creates himself chariots, horses, highways. He might also imagine fears and failures, defeats and even one’s own death! The Individual is the agent of making unreal things real in that dream state. Thus mind assumes sub consciousness turning objects and senses real! Maandukya V: The state of ‘Sushupti’ is of dense and deep sleep as differentiated from mere slumber in either normal nor of dreams and desires, fears and feelings. In this dreamless state the person concerned is joyous and is at the two way door of consciousness and deep sleep. In this dreamless state, one becomes undivided as of a ‘pragjnaa ghana’ of an undifferentiated mass of over all consciousness and as ‘ekeebhuta’ or a specified host of duality as of the states of wakefulness- dream-and intermediate mental vibrations, verging on the state of ‘ananda bhuk’ or of elevated happiness, free from the limiting body attachments and senses like a transparent flow of water.

During the state of Sushupta the person full of joy experiencing the experimental and experiential status! Maandukya VI: Most certainly, the term of 'Paginatva' even in normal wakefulness is not only an experiencer of Sushupti but of fulfilled Brahman himself as the Omni Present, Omni Scient, and Omni Potent Over Lord. While in a dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like prana the vital force, a Pragnaana Swarupa is manifested as *Antaryaami, Yonih Sarvasya, Prabhavaapyaayou hi bhutaanam* or the Internal Controller and Regulator and the Singular Source of Creation- Sustenance-Dissolution. **'Gaudapaada Kaarikas' on above**

Mandukyas : While Vishwa or the Individuals in collection discerns all the extraneous objects, Taijasa experiences the subtleties or nuances of the internal features of all the entities and Pragna is the Consciousness in totality. Indeed it is the same entity considered in three ways viz. waking-dream-deep sleep or sushupti, just as a large fish moving along river banks or a hawk flying free in the Sky. The Self is unaffected in any of the states of existence with the result of its contact with body parts and actions as covered by the veil of ignorance in the waking state or desires to rest in sleep or in deep sleep. Thus the transcendence or the superiormost excellence of the Self is firmly established in three stages of awakeness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Pragna, Vishwa the Composite Self especially in reference to Praana is met with in the right eye since that happens to be the place of experiences.; Taijasa is built in one's own mind as the motivating and thinking power; Pragna is in the heart directly connected with Akaasha or Space. Indeed these three entities of the physique are the built-in features of Existence. Thus Gaudapaada Kaarika asserts that the very existence of a body comprises of three ways viz. Vishwa-Taijasa-Pragna. While Vishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Pragna is immersed in idyllic bliss. Thus enjoyment is three folded: 'Sthula' or gross yielding fulfillment, the subtle satisfies the Taijasa, while Pragna demands bliss and ecstasy alone. The Self seeks to experience all the three phases of satisfaction. But since ignorance is covered by Maya or 'Make Believe', each and every Being has its own origin, species, name, form and feature. But Praana the alternate of Brahman is manifested in every being as Antaratma pronouncing as it were as 'Ahamasmi' or I am Myself! But as the values of Dharma came to a low ebb and due to the inordinate pull of Maya, the nearness had replaced the distance; Upanishads are the capacity to bring near to this Truth that Praana couched in alive body is the Self the Supreme and indeed THAT IS THE TRUTH. While Vidwans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of creation, the ignorant ones feel over-awed and surmise that the creation and uniformity of species as prototypes is sheer magic as an enigma!

Maandukya VII: Delineation of the Self as thus far described thus comprises of 'Chatush Paada' or Four Quarters: Vishwa-Taijasa- Sushupti-Pragna. Now Prajnaanam is defined; 'Naantah Pragnaanam' or that is not of consciousness of the internal world eliminating 'Taijasa'; 'na bahirprajnaanam' or of external world eliminating 'Vishwa'; 'na ubhayatah prajnaam' or nor of consciousness of both the worlds of intermediate state between dream and awakeness; 'na prajnaanam ghanam' or an undifferentiated mass of consciousness; 'na prajnaam na aprajnaam' or neither knowing nor unaware beyond empirical dealings of the core of Singular Self in whom existence merges as of non-duality, the Turiya Status of Tat Tvam Asi or Thou Art Thou. Indeed three basic needs amalgamate as the Deities of Existence seeking contact with the Self viz. mind-vital force- and speech. As soon as a person departs, speech is the first casualty withdrawn into mind, other faculties following suit; then mind gets withdrawn to Praana, prana into Fire and Fire to the Consciousness or the Supreme!

Maandukya VIII: 'Omityekaksharam idam sarvam' / The Singular Word AUM signifies the entirety of the Universe and beyond as 'Atma-Adhyaksharam-Adhimaatram' or Symbolic of Atma- the

Akshara or the eternal syllable of Omkaara-and the ‘Adhimaatram’ or the Unique Letters identified with the Quintessence of Vedas. Together with introspection, the three phases of Jaagrat- Swapna-Sushuptha or the realms of Aawkenness- dream stage-deep sleep or the external-internal-intermediate stages would lead to qualitative mortality towards immortality with the pathana-manana-tanmayata as the practice with OM as the guiding flag! Maandukya IX: Vaishvaanara or the Virat Swarupa or the Antaratma the Inner Awareness in his ‘Jaagriti Sthaana’ or in his sphere of active awakenness represents the first syllable of ‘Akaara’ of the Pranava Shabda represents the Head as of Vaishvaanara the Heaven, Surya as his eyes, Vaayu as the Praana, Sky as the middle segment of the body, water as his bladder, Earth as the feet, the Sacrificial Altar as his chest, kushagrass as his hair, Garhapatyaagni as his heart, Aavaahaarya Pachanaagni as his mind, his mouth as the oblation of food into Aahavaneeya Agni. Vaishvanara is the Self in the micro individual angle while in the cosmic connotation too he is the same. Similarly Taijasa is identified with Hiranyagarbha, Paginaa with unmanifested Substance). Maandukyias X & XI: The second syllable of AUM being ‘U’ is represented by ‘Taijasa’ is in ‘swapna sthaana’ being the intermediate state of dreams. The Individual Self then surely has a sense of fulfillment of worldly affairs and at the same time of interest of Paramatma; in fact, persons of this category do have ‘jijnaasa’ or awareness and interest. It is the third syllable ‘M’ or Mkaara of Pranava Shabda that signifies Pragjna of the Self. This is of the analogy of ‘miteh’ or measurement; any item of measurement in say a vessel has two sizes of entering and exiting or birth and death of any Praani of Vishva and Taijasa concepts. Indeed ‘A’ kaara is entry and ‘U’ kaara and ‘M’ akaara or of merger points of Taijasa and Pragjna. ‘Minoti ha vai idam sarvam’ or the individual as being fully aware and cognizant of the Universe and then seeks merger . Maandukya XII, the Ultimate : *Amartascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaaraa aatmaiva samvishati aatmanaatmaanam ya evam Veda/Om Shantih, Shantih, Shantih/* (‘Amarascha turyo’ or the totally integrated and unified Pranava Mantra A-U-M is thus the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvaanara- Taijasa- ragjna viz. the Highest and the Fourth State of Turiya; the Absolute Self is ‘avyavahaarya’ or beyond experimental or empirical situations; ‘prapanchopashamah’ or the Finality of Universal Existence or the Limit of Ignorance and Non-Reality; ‘Shivah’ or the Beginning of Total Auspiciousness; ‘Advaitam’ or the Realisation of ‘Taadaatnya’ or Non Duality as the merging point of Vaishvaanara as the Totality of All the Units or Reflections of Individual Selves of the Universal Self and the Supreme ie. the Climactic Merger and the Grand Unification. Indeed, OM the Self finally enters the very Self. He who becomes aware of this Self Realisation becomes Almighty Himself!) Gaudapaada Kaarikas on the above Maandukyias: As ‘Omkaara’ is to be realised quarter by quarter or step by step or by the designations of Vishva- Taijasa- Pragjna-Turiya as indeed these are all ramifications of the Composite Self, there is truly no other knowledge or its pursuit needed as all the desires and materials are fulfilled and so do the spiritual requirements. One needs however to ponder and fix on or *yunjeeta cheta pranave brahma nirbhayam/* Then ‘*pranavo nitya yuktasya na baahyam vidyate kvachit/* or Pranava shields and safeguards fear or disasters anywhere always. Om is the Cause and Effect, yet it is Apoorva as no cause precedes It has no origin. Om is the synthesis of the Beginning- Sustenance-Dissolution of the Universe as also the antithesis of life and death syndrome. *Pranavam Ishvaram vidyat/* or Be it known that Pranava is a manifestation of Parameshwara; He is right within one’s heart; it is in the hearts of all the Beings in the Srishti as all the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications and worship as that Reality is in the Self Itself. Om is ‘amaatra’ or immeasurable, ‘anantah’ or Infinite, Shivah or the High Seat of Auspiciousness, ‘Advaitah’

or Indivisible and Homogenous with Absolute Unity and Non Duality; whoso ever absorbs this paramount Truth and Reality as acclaimed as Brahmajanis who are like Brahman Himself!].

Further stanzas of Tri Pura Rahasyam as continued

Naitadvijnaana sadrushamanyad maanasamaaruuhet, yathyaa Datthaguruunaa Bhargavaaya niruupitam/ Upamatyupalabhibhyam sametam bahu chitratam atrektenaapi no veda yadi kaschidwi moodhadhee/ Sa kevalam Daiva hatah sthaanureva na shamshayah, na tasya syaadapi jnaanam saakshaacchhivani rupitam/Tatoshrunu samaakhyaasy jnaanakhandaatmana sthitam, aho sataamadbhutam hi vrittam sarvagunottaram/Yammatopyesha Devarshih shushruushyapi kinchana, anugrahkataa chaishaa sataam sahaja sambhavaa, yathaa ghraanollaasaasaktaa mriganaabhih swatah shita/ Evam Dattaatreyamukhaacchutvaa mahatmya vaibhavam, Raamah sarvajanaaraamo Jamadagnyah shubhaashayah, bhaktyaapahyaallata sacchhitthastuushneeneem kinchid babhuvaha/Evam Dattatrtreya mukhaacchutvaa mahaatmya vaibhavam, Raamah sarvajaanaaraamo Jamadagyah shubhaashayah, bhaktyaapahtasacchhittattastuuneem kinchid babhuvah / --Manye sarvam mayaa praaptamityeva kripayaa Gurouh, naadha mahaamyamakhilam shrutam twatkripayaadhuna/ Taamupaasitrumicchaami Tripuraam Parameshareem tadupastitakramaam bruuhi mahyam surupayaa Guro/Iti sampraarthito Dattagurustalakshya Bhargave, yogyataam Tripuroopaastousatvaabhaktiyim bruuhitaam/ Kramen a deekshaamaasa Tripuroopaastihetave/

As was explained to him by Devarshi Narada, Parashuraama was surfiert with bliss as nothing else was ever absorbed in his senses or mind and felt that indeed neither reasoning nor perception and knowledge of his vidya of Scriptures be comparable to what had been described and was merely felt as he was in trance with purity of his inner consciousness with the Supreme Parama Shiva and Adi Shakti Tripureshwari. This narration is what to know about the reasoning and discernment yet what to know and what not to know but this knowledge is of Maheshwara Himself the Sthaanu Swarupa. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseperably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus ‘without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aarahana and avarohana’ manner being Praana the Life Energy!’ As Parashu Rama was ecstatic his heart was repelete the glory of Tripureshwari Janamata. He declared that he had accomplished what all he were to absorb by Jagadguru Bhagavan Dattatreya Himself and decided to worship that Jaganmaata Tripureshwari in a formal and traditional manner.

[Vishleshana on 1. Tri Shaktis vide Varaha Purana and 2. Formal Prayers to Maha Devi vide Markandeya Purana

1.Tri Shaktis

Deva Varaha enlightened Devi Prithvi about the materialization of Tri Shakti as Rudrani Devi at the Nilgiri mountain Range as the symbol of Tamoguna. It was at this time that Brahma gave away boons to Daitya Ruru of impregnability by any species obviously ignoring the women power. In a battle with Devas, Ruru created thousands of Ruru-alike Danavas out of the Oceans and distressed Devas, Sages and

the Righteous. Devas started running away helter-skelter and there was an all round bewilderment when a loud voice came from the Skies saying: ‘do not be afraid and be panicky’. Simultaneously there were lakhs of Devis with armoury who appeared from nowhere and showered ankushas, arrows, swords, maces etc. on the Daithyas in such numbers as were manifold compared to those of Demons. Emboldened by the presence of lakhs of Devis, the Devas, Adithyas, Vasuganas, Rudraganas and Ashvini kumars fought boldly and in response, Ruru spread his Maya which lulled Devas and others to sleep. Devi Rudrani threw away Her Trishul and pierced through the body of Daithya Ruru; but from that body came out two furious Asuras, called Chanda and Munda who were slaughtered instantly and thus Devi’s another Name was Chamunda. As She was Roudriya Samharini, the Devi was known as Kalarathri. As She was surrounded and devoted by thousands of ‘Anucharikas’ (Servants), She was called Mahabhaga. Since the Anucharikas were ever hungry and were ever after to feed, Rudrani requested Rudra Deva to show a way out to appease their hunger and Rudra Deva did indicate the ways to satisfy them: if women were in the family way and wear the clothes of other women or worse still touch the clothes of men, then the Anucharikas could satisfy their hunger; or babies who are neglected lying on earth could be considered as ‘Bali’ or sacrifice; the remains of a child’s delivery in the delivery house could be taken as food to the Anucharikas; or just born babies too could be the food for these women; in certain other cases those women getting satisfied by their husbands while thinking of other men would also be preys to their bodies due to sinful thoughts and thus become the food to the Anucharikas!

Jayaswa Devi Chamundey Jaya Bhuthapaharini, Jaya Sarvagathey Devi Kaalarathri Namosthuthey / Vishwamurthi Shubhey Shuddhey Virupakshi Trilochaney, Bheema Rupey Shivey Vidyey Mahamaye Mahodaye / Manojavey Jaye Jrumbhey Bheemakshi Kshubithakshaye, Mahamaari Vichitraangey Geyanrithyapriye Shubhey /Vikaraley Mahakaali Kaalikey Paapahaarini, Paashahasthey Dandahasthey Bheemarupey Bhayanakey / Chamundey Jwalamaanaasye Teekshnadamshtrey Mahabaley, Shiva yaanasthithey Devi Prethaasanagathey Shivey / Bheemakshi Bheeshaney Devi Sarvabhuta bhayankari, Karaaley Vikaraaley cha Mahaakaaley Karaalini / Kaali Karaali Vikrantha Kaalaraathri Namosthuthey , Vikaraala Mukhi Devi Jwalaamukhi Namosthuthey / Sarvasatwa hithey Devi Sarva Devi Namosthuthey, Iti Sthuta tadah Devi Rudreyna Parameshtina / Thuthosha Parama Devi Vakyam chedamuvaavacha ha, Varam Vrushneeva Devesha yatha they Manasi Vakthrathey/Stothraanena ye Devi twam sthuvanthi Varaananey, Theyshaam twam Varadaa Devi Bhava Sarvagati Sati/ Yashchemam Triprakaaram thu Devi Bhaktya samanvitha, sa Putra Poutra Pashuman Samruddhimupagacchati / Yashchemam Srunuyad Bhaktya Trishaktyastu Samudbhavam, Sarva paapa vinirmuktaha padam Gacchhatyanamayam /

(Victory be with you, Chamunda Devi, Bhutaapaharini, All Pervading Devi, Kaalarathri, Vishwa murthi Swarupa, Embodiment of Propitiousness, Essence of Purity, Virupakshi, Three Eyed, Personification of Terror, Arch-type of Auspiciousness, Source of Knowledge, The Great Illusion; You are as fast as mind, Victorious by nature, berserk by behavior, Strange by demeanour, Lover of Music and Dance, Vikaral, Maha Kali, Sin expunger, Kalika, Sporter of ‘Pasha’(rope) and club by hands, Originator of ferocity and panic; You are highly illuminated by face, Maha Balavati, seated on dead bodies, Prethas and images of Pisachas, horror-eyed, Bhayankar, Vikaral Kaala Swarupa, Archtype of gallantry and ferociousness, Blazing Faced One, My Greetings, You are the Universal Benefactor! Rudra commended Chamundi Devi with the above Stuti or eulogy; He said that whoever reads or hears it would be blessed by Him and Devi as well.)

Those who pray to the Tri Shaktis in the Three Profiles with sincerity and mental application would secure boons for excellent well being, offspring and prosperity. Observance of Tri Shakti Vrata on Ashtamis, Navamis and Chaturdasis by fast and worship would help retrieve even lost Kingdoms or secure Kingdoms anew and similarly retrieve or gain great opportunities of life. There would be no threat of fire, theft, serpents or any such untoward occurrences by merely preserving the Tri Shakti Stothras in any household. Reading the Stothras would certainly help secure the following: *Pasum, Puthram, Dhanam, Dhanyam, Varastriyah, Rathnaashva Gajaa yanaaswashu bhavanthuta yasyedam thishatheye gehe thasyedam jaayatheye dhruvam* (Cattle, Sons, Money, Beautiful women, Jewellery, horses, elephants, servants and Vaahanams would be possessed in those houses and this is certain).

2. Formal prayers from Markandeya Purana

*DEVI PRAPANNARTI HARE PRASEEDA PRASEEDA MATARJAGATOKHILASYA,
PRASEEDA VISWESWARI PAAHI VISHVAM TWAMEESWARI DEVI CHARAACHARASYA/
ADHAARABHUTA JAGATSTWAMEKA MAHISWARUPENA YATAH STHITAASI
APAAM SWARUPASTHITAYAA TWAYAITADAAPYAYATHEY KRUTSNAMALAMGHYA VEERYE
THVAM VAISHNAVI SHAKTIRANANTHA VEERYA VISHWASHYA BEEJAM PARAMAASI MAYAA
SAMMOHITHAM DEVI SAMASTHAMETATVAM VAI PRASANNA BHUVI MUKTI HETUH
VIDHYAAH SAMASTASTVA DEVI BHEDHAH STRIYAH SAMASTHAA SAKALAM JAGACHHA
THVAYAICYAYA POORITAMAMBAYAIATKA TEY STUTI STAVYAPARAA PAROKTHIH
SARVA BHUTA YADAA DEVI BHUKTI MUKTI PRADAAYANI TWAM STUTAYE KA VA BHAVANTI
PARAMOKTAYAH, SARVASYA BUDDHIRUPENA JANASYA HRIDI SAMSTHITEY
SWARGAAPAVARGADEY DEVI NARAAAYANI NAMOSTUTEY/ KALAA KAASHTHAADI RUPENA
PARINAAMA PRADAAYANI VISHVASYOPARATAU SHAKTEY NARAYANI NAMOSTUTHEY*

(Devi! We are your refugees and we are thankful to have demolished our great grief; kindly cool down, Akhila Jagajjanani, Visveshwari, You grant us safety as you are the Eswari, the unique fulcrum of the Universe residing on Earth in the form of water but satisfying the totality of ‘Srishti’ as Your gallantry is irresistible. You are the unending and valiant Vaishnavi Shakti; You are the cause of creation and the great Illusion, You have got the entirety of the World mesmerised, You have the compassion to lead us to Salvation. You have the ‘Murthivishesha’ or Boundless Form; the Form of all females and in fact the entire Femineness, Mother! You are spread all over and how could anybody praise You, as You are beyond the bounds of commendation. As You are present among all of the Beings, and the final goal of life, we all tend to praise You, but You are a ‘Nirguna’ devoid of all features and impulses stated to be a ‘Brahma Swarupa’ and as such which kind of tribute could be paid to You! Devi, You reside in the hearts and souls of all the Beings as ‘Buddhi Rupa’ and Provider of Swarga Mukti, Devi Narayani! You are equally capable of Universal Devastation instantly; assuming evolving powers of ‘Kalaas’ signifying positive forms and ‘Kaashthas’ indicating negative impulses with equal ease).

*SARVA MANGALA MAANGALYE SHIVE SARVAARTHA SAADHIKEY ,SHARANYE TRIAMBAKE
GAURI NARAAAYANI NAMOSTHUTEY/ SRUSHTHI STHITI VINAASHAANAAM SHAKTI BHUTEY
SANAATANI, GUNAASHRAYE GUNAMAYE NARAYANI NAMOSTUTHYE/SHARANYAGATA
DEENAARTI PARITRAANA PARAAYANEY, SARVASYAARTIHARE DEVI NARAAAYANI
NAMOSTHUTHEY/ HAMSAYUKTHA VIMAANASTHEY BRAAHMANI*

*RUPADHAARINI,KAUSHAMBHAHKSHARIKE DEVI NARAYANI NAMOSTUTEY/
SHANKHACHAKRAGADAA SHAARANAGRUHEETA PARAMAAYUDHEY,PRASEEDA VAISHNAVI
RUPEY NARAYANI NAMOSTUTEY/
GRUHEETHOGRA MAHAACHAKREY DAMSHTRDHRUTA VASUMDHAREY, VARAHA RUPINI
SHIVEY NARAYANI NAMOSTUTEY/ NRISIMHA RUPEYNOGRENA HAMTU DAITYANKRUTOD-
YAMEY,TRAILOKYA TRAANA SAHITEY NARAYANI NAMOSTUTEY/ KIREETINI MAHA VAJREY
SAHASRA NAYANOJJVALEY,VRITTRA PRAANAHAREYCHENDRI NARAYANI NAMOSTUTEY/
SHIVADUTI SWARUPENA HATA DAITHYE MAHAA BALEY, GHORA RUPE MAHAARAVEY
NARAYANI NAMOSTUTEY/ DAMSHTRA KARAALA VADANEYSHIRO MAALAA VIBHUSHANEY
CHAMUNDEY MUNDA MATHANEY NARAYANI NAMOSTUTEY/ LAKSHMI LAZZEY MAHAVIDYE
SHRADDHEY PUSHTEY SWADHEY DHRUVEY,MAHARATHREY MAHAAMAAYEY NARAYANI
NAMOSTUTEY/ MEDHEY SAARASVATIVAREYBHUTI BABHRAVI TAAMASI ,NIYATHEY TWAM
PRASEEDESHEY NARAYANI NAMOSTUTEY/SARVATAH PRAANI PAADANTHEY SARVATOKSHI
SHIROMUKHEY,SARVATAH SHRAVANI GHRAANEY NARAYANI NAMOSTUTEY/*

(Devi, You are the embodiment of alround propitiousness, Shiva Swarupa or the Form of auspiciousness, Fulfiller of all kinds of desires, I seek refuge from You Triambaka or of Three Forms of Shaktis viz. Lakshmi, Sarasvati and Parvati; Gauri, Narayani; My sincere Namastes or Greetings. Oh! Sanatani, Gunashraya, Gunamaya, Narayani, Shakti Bhuta,You are the Epitome of Srishti or Creation, Sthiti or Existence and Vinaasha or Demolition; You are the Saviour of those helpless victims of insecurity and sorrow; Being of Brahma Swarupa, You fly by a Swan-shaped aeroplane and sprinkle water with kushagrass along with powerful and Sacred ‘Mantras’ to save such sufferers. You ride over the bull in the form of Maheswari with half moon, sporting ornaments of Serpents and carrying Trishul;You don the Form of Kaumari Shakti along with Peacock and Rooster; Greetings to You as the Vaishnavi Shakti on the battle field duly adorned with Shankha, Chakra, Gada and Saranga; You as the Mahavarahi or the Great Boar lifting Earth from the deep waters of Patala loka by Your ‘damshttras’; You are the Saviour of Tri Lokas as Naarasimhi who slaughtered the Daitya Hiranya Kasipu; You have the bejewelled golden Kireeta or the headgear, a diamond like strong physique with a sparkling thousand eyes and exterminated the mighty Vritrasura. You are the Indrani and Narayani who with a Shivaduta Swarupa killed innumerable Danavas by Your mere sound reverberation.You are the assassinator of Chanda-Munda Rakshasas, my salutations. You are the personification of Lakshmi (Prosperity), Lazzza (modesty), Shraddha (fortitude), Swadha (Righteousness / oblations at Yagnas), Maharatri (the darkest night or the Great Delusion), Mahamoha Swarupa (the Form of Mighty Obsession), Dhruva (the Constant), Medha (the intellect), Sarasvati (personification of Knowledge), Vara (Shreshtha or the Noblest), Babhravi (Fiery or the Fierce), Bhuti (Frightful) and Tamasi (Dark Night or of Tamasika nature). Devi! My humble obeisances to You, the representation of hands, feet, eyes, head, face, hearing power, nose or the totality of a Physique.)

*SARVA SWARUPE SARVESHEY SARVA SHAKTI SAMANVITEY, BHAYEBHYAHSTRAAHINO
DEVI DURGA DEVI NAMOSTUTEY/ YETATTEY VADANAM SOUMYAM LOCHANASTRAYA
BHUSHITAMPAATU NAH SARVA BHEETIBHYAH KATYAYANI NAMOSTUTEY/ JWALAA
KARAALA MATYUGRAMASESHAASURA SUDANAM
TRISHULAM PAATU NO BHEETEY BHADRA KAALI NAMOSTUTEY/ HINASTI
DAITYATEJAAMSI SWANENAPURYA YA JAGAT,SA GHANTA PAATU NO DEVI*

PAAPEBHYO NAH SUTAANIVA/ ASURAASRUGVA SA PANKACHARCHITASTEY
KAROJJVALAH,SHUBHHAYA KHADGO BHAVATU CHANDIKEY/ TWAAM NATA VAYAM
ROGAANASESHAANAPAHAMSI TUSHTA DADAASI KAAMAAN SAKALANABHEESTAAN
TWAAMA ASRITAANAAM NA VIPANNARAANAAM TWAMAASRITA HYASHRAYATAAM
PRAYANTIYATATKRUTAM YATKADANAM TWAYADYA DHARMADWISHAAM DEVI
MAHAASURANAAMRUPAIRANEKAIR BAHUDHATMA MURTHI KRUTVAAMBIKE
TATPAROTI KANYAVIDYASU SHASTRESHU VIVEKADEEPESHVADYESHU VAAKYESHU
CHA KA TWADANYAMAMATVAGARTETI MAHAANDHAKAAREY VIBHRAMAYASTE -
TADATEEVA VISHVAMRAKSHAAMSI YATROGRA VISHAASCHA NAAGA YATRAARAYO
DASYU BALAANI YATRADAAVAANALO YATRA TADAABDHI MADHYE TATRASTHITA
TWAM PARIPAASI VISHWAMVISVESHYA VANDYAA BHAVATI BHAVANTI
VISHWASHRAYA YE TWAYI BHAKTI NAMRAAHDEVI PRASEEDA PARIPALAYA
NORIBHITEYRNITYAMYATHAASURA VADHAADUDHAINEVA SADYAHPAAPAANI
SARVAJAGATAAM PRASHMAM NAYAASHU UTPATAPAAKAJANTAAMSCHA
MAHOPASARGAAN /PRANATAANAAM PRASEEDA TWAM DEVI VISHVAARTI HAARINI
TRAILOKYA VAASINAMEEDYE LOKAANAAM VARADA BHAVA

(Devi! You are Sarva Swarupa, Sarveswari, Sarva Shakti Samanvita or the Possessor of Omni-Potence; Katyayani, kindly secure all the Beings from the Tranquillity of Your Three Eyes. Bhadra Kaali, Save us by using the blistering flames of Your frightening face and the powerful Trishul against the infamous and brutal Rakshasas. Let the deafening echo of the forceful ‘Ghanta’ (Bell) in Your possession which demoralises the reckless Danavas and demolishes their arrogance pardon our accumulated sins and provide us an amnesty. Devi Chandika! Let the sparkling sword of Your mighty hands slice open the body parts of the Asuras so that streams of blood and fat rush out and let the reflections of the sword’s radiance purify us and provide protection to us. Devi! If You are satisfied our ailments vanish away, but otherwise all our possessions and desires are destroyed at once; those who are dedicated to You never face any difficulties, however insurmountable they might be. Would it be possible to assume myriad forms to smash the highly immoral Danavas with all their viles and powers by any other woman? Could there be any other capability beyond Yours which excels with the expertise of forty Vidyas, Six Shastras, Vedas, and incomparable Gyan and mental acumen that keeps the equilibrium and stability to the Universe which is surfeit with dark desires and passions! Devi! By staying in the deep Waters of Oceans, You reach any and every spot of the Universe where there is a Rakshasa, a cruel serpent, an enemy, a thief, or a Davaanala (Huge Fire) to safety and well being. You are Vishweswari since You stand guard to us; You are Vishwatma since You are the Soul of the Vishwam or the Vishwaadhara, being saluted by Brahma, Vishnu and Maheswara with reverence and admiration. Devi! Just as You have got rid of the World from the Rakshasas now, do sustain Your kindness in removing our enemies, natural calamities, diseases, disasters, dread and disorders of any description!)

Extremely gratified by the eulogies of Devas, Maha Devi assured unremitting support to Devas as and when there would be a need besides saving the virtuous and punishing the guilty as an integral part of Her scheme of activities. She stated that in the course of Vivaswata Manvantara, She would be born again as Vindhyachalavasini and kill Vaipachitta named Danavas; while She would eat the Rakshasas at that time, She would be known as ‘Raktadantika’ as Her teeth would look like blood-red ‘Dadimi Kusuma’. Some hundred years hence, Munis would make Group Prayers for her as there would be severe drought and famine of water and Munis could perceive her by her red eyes alone as ‘Shataakshi’ since She would be

‘Ayoni janita’ or born on Her own. As there would be no rains for long time, She utilised Her own Physique and generated food grains and vegetables to sustain humanity to be acclaimed as ‘Shakambhari’ and assuming a frightful form at Himalayas killed a very treacherous Demon called Durgama. When Muniganas would pacify her with their prayers, She would be popular as Bhima Devi. When another ‘Mahasura’, called Aruna would torment Trilokas some time later, She would assume the form of Six-legged ‘Bhramaras’ (Bees) in countless numbers and annihilate the Asura and his companions.]

Further stanzas of Tripura Rahasya

Jamadagnopi sampraapya Traipuram deekshanam shubham, sarvadeeksha samaadhikam purna tatwaprabodhanam, mantra yantravaasanaabhiranvitam nikhilam kramam/ Praapya Shri Guru vaktraabdrasam madhukaro yathaa, triptaantaranga aanandamadito Bhaargavastattha// Shri Naathenam- anugjnaatstripuraa saadhanodyath, parikramya Gurum natvaa Mahendaadrimupaayayou/ Tatra nimaayam vasatim shubhaamatisukhaavahaam, abhudyupaasanaparo varsha dwaadashakam tadaa/ Nitya naimittikaparrah pujaajapaparaayanah, sadaa Shri Tripureshaanyaa murti dhyaanaika tatparah/ Evam tasyaatyagaat kaalo dwaadashaabdou nimeshavat, athaikadaa sukhaaseno Jaamadagnon Vachintayat/

Parashurama the Jamadagni Putra thus having thus fully seized of the awareness of the magnificence of the Tripura Rahasya decided to learn and pursue the mystique techniques of the mantra-yantras and of the syllables and diagrams from his Guru and proceeded to Mahendra Parvata for the practice of worship with determination and unflinched resolve.. He constructed a hermitage there and practised the worship of Tripura Maha Devi. He was immersed in the ritualistic duties and was replete with unprecedented tapasya. Thus twelve years passed away in the tapasya even as his nitya- naimittika vidhis were being upheld.[Brief Nitya Karmas representing the Daily Obligatory Duties include 1) Pratah Sandhya Vandanam2) Samitadanam (For Brahmachari)3) Aupasanam4) Agnihotram (For Agnihotris)5) Agni Sandhanam6) Deva-Rishi-Pitru Tarpanam7) Brahma Yajnam,8) Vaishva Devam 9) Bhagavad Aradhana 10) Madhyanikam-11) Sayam Sandhya Vandana 12) Pratyabdika Sradham (Yearly Ceremony)3)Amavasya14) Mahalayam.The non-performance of Nitya Karmas results in sins.Naimittika Karmas representing the rites to be performed on special occasions for a Grhastha (householder) mainly includes Shodasha Samskaras and other Pitru Karmas]

Iti vyavasya sahasaa Jaamadanyah shubhaashyah, pratasthe tadgirivaraad Guru darshana kaankshayaa/ Gandhamaadana shailendram praapya sheeghrampashyat, Gurum padmaasanaaseenam bhubhuvasvantamiva sthitam/ Prananaam paadapeethapurato bhuvi dandavat,shirasaa peedayat paada padmam nijakaraashritam/ Athaivam pranatam Raamam Dattaatreyaah prasannadhoh, aasheerrbhiyom jyamaasa samutthaapayadaadaraat/ Vatsithishtha chiraadadya twaam pashyaami samaagatam, bruuhi swaamabhavam vrittam niraamayayaa sthitam/ Atthotyaaya guruukyatyaa sa gurvaamdrishtaagraya vishtharah, upavishya prasannatmaa baddhaanjaliplutobraveet/ Shri Guro karunaa sindho twatkrpa - amrita aaluptah, katham sa paribhuetvidhisrishtstairthaamayaih/Tvatkripaamrmritakaramandalaantah sthitam tu maam, santaapayet katham vyaadhischan daamshurati bheeshanah/

Thus Parashuraama having made steadfast and dedicated resolve had ascended Gandhamaadana Mountain and was thrilled to vision Bhagavan Dattatreya as was seated in Padmaasana as of a Pratyaksha

Bhaskara having descended to Bhumi. He prostrated on the ground and pressed Bhagavan's lotus feet with his hands. Having realised that Parashuraama had made steadfast resolve for years together was delighted and with His 'megha gambheera nisvana' stated: do raise your head and relax; indeed you are tired and be seated comfortably. I am happy that despite the continued hardships you are hale and hearty. Then Parashu Rama then replied: Bhagavan!How indeed the Creator Brahma Deva made ailments of Aadhi Bhoutika- Aadhi Daivika and Aadhyaamika nature to the Beings on earth!

Anantaram baahyamapi te kripayaananditam mama, adaa sthitam kintu bhavad paada -abjaviyutim vinoa/ Naanyadbhujaavaham kinchidaaseenme leshatah kvachit, tadbhavacchranaabhoja darshanaadya vai punah/ Sampuurntaa samaapannaa savatha Shri Guro nanu, tat kinchiccha rasamvritam hladi me paivartate/ Tadprastum tavaabhi vaanchhaami chirasamshayitaantarah, aagjnaapto bhavataadyaaham prucchaami vichikistsatam/ Samshrutyaivam Bhargavoktim Dattaatreya danaanidhih, samprahrishtamaanaa Ramamooche preetyaatha Bhargavam/ Prucchha Bhaargavam yatyedya prashthavyam chirasambhutam, tava bhaktyaa prasannosi pravaveemitavepsitam/

My physique and mental strength be ever strong and agile by Bhagavan Dattaatreya's blessings, albeit your this presence of your Paada padma darshana as of now that had since too be accomplished now. Yet some inconvenient issues be lingering in my mind as the doubts. As Parashurama stated thus , Bhagavan Dattaatreya replied : Bhargava Rama! I am truly happy with your grit and tapasya for me and what all issues that you desire of me to clarify, may those be raised now with neither concern for me nor lurking even in the remotes of your consciousness right away.

Section Two on Parashu Rama's self confessions and of his humiliations experienced

Thus the blissful Parashu Rama addressed Bhagavan Dattatreya the All Knowing had explained his earlier life experiences. He recalled that formerly he was tormented with his pitru deva Maharshi Jamadagni's collapse and avenged the then entire clan of Khsartiyas . Jamadagni Maharshi was almost killed and Kamadhenu flew to Heaven! The soldiers returned only with the calf which was a wasted exercise since without the mother the calf was no avail anyway. On return to the Ashram, Devi Renuka found her husband lying dead in a pool of blood and fainted and after recovering from the shock with some passage of time, she cried incessantly enquiring about Bhargava Rama. Rama returned from the forest to fetch wood and flowers for homa and puja and was non-plussed about what all had happened. He witnessed his mother beating her chest again and again numbering twenty one times and took a vow that not only King Kartaveeryarjuna would be butchered but would also attack Kshatriyas as a race would be slaughtered twenty one times and wipe out traces of them all; for quite some time now Kshatriyas were harassing Brahmanas and Sages on many counts, mostly out of fear that Brahmanas were gaining upper hand due to their knowledge and out of fear of an inferiority complex. Renuka decided to jump into fire along with her dead husband in the execution of the old practice of 'Sati Sahagamana' but a Celestial Voice stopped her attempt as Jamadagni's life would be revived once again. Bhrigu Maharshi came to learn of his son's death and on seeing his body stated that if he the Maharshi spent all his life as per Vedas and performed all virtuous deeds including Yagnas and Tapas, then Jamadagni his son should rise up from his death bed and sprinkled sacred water on the dying body and up came Jamadagni fully resuscitated due to the glory of Bhrigu. But Bhrigu after full recovery came to realise Bhargava Rama's vow to kill Kartaveeryarjuna and felt sad, not only because that revenge was never the principle of a

Brahmana but killing a King by one of his own Subjects would tantamount to ‘Rajavadha’ which was as atrocious as killing one’s own father! Moreso King Kartaveeryarjuna was not only an illustrious King of extraordinary prowess but also an outstanding devotee of Bhagavan Dattaratreya. This created a predicament to Bhargava Rama as there was a vow to kill the King and the Kshatriya Vamsha in twenty one attacks and on the other hand there was the considered advice tantamounting to an instruction of his father not to do so. Jamadagni then advised to pray to Brahma Deva and act according to his considered advice. Brahma too was not acceptable to either of the vows taken by Bhargava and affirmed that it would not be in order that if simply one King perpetrated a sin, there would be little justification to eradicate the entire Kshatriya Vamsha in twenty one battles!’

Puffed up by his ahankaara, Parashu Rama confronted the Epic Hero of Ayodhya as the latter had broken Shiva Dhanush and the climactic Devi Sita’s swayamvara and the glorious wedding but had to be humiliated and consequently realised that though Shri Rama was possessive of esteem for Brahmanaas in general and Vasishtaadi Maharshis especially.

Atha maamupasampraapto nirvedah paribhaavitam. tatotyantam pathi mayaa bahudhaa paridevitam/ Samvartamavadhtendram maargekasmaat samaasadam ,bhasmacchaannagnivad guudham kathancha vidam tathaa/ Santapta iva neehaaram tam sarvaanga susheetalam sangamyavaatishi shirabhaavam - aasaadayam tadaa/Mayaa swasthitamaaprishthah praahaamritasupeshalam, susaarapindsnatsarvam nishkrishya pratyapaasayat/ Naaham tadshakam sprushtham rangko raagneem yathaa tathaa, bhuyah asampraarthitah sotha bhavantam me vinirdithat/ Tadbhavaccharana dvanvam tad aaseediam mayaa, andho janasaamaanyogamivaatyanta sukhaavaham/ Tanme na veditam kinchit Samvarta mniraaha yat, shruram mahatmyamakhilam Tripuraabhakti kaarakam/ Saabhavad rupinee Devee hladi nityam samaahitaa, evam me vartamaanasya kim phalam sama vyaapate//

Then, Bhagavaan! remorse and depressive gloom came upon me and was put to disgrace and shame as was truly demoralised. On way to Mahendra Mountain to my Ashram while returning back. On the way up I had kept on lamenting while Maharshi Samvarta had unexpectedly crossed my way as of the fire of Vignaana was hiding by the cover of ash and that indeed made me relaxed somewhat. As he enquired of my well being he had then conversed softly and talked of the essence of spiritual knowledge. Yet I was not quite absorbed of what he sought to explain to me. I was however not able to guess about a Supreme Queen whose prayers could be exceedingly rewarding. He further asserted that Goddess, - an incarnation by you Bhagavan Dattatreya- was ever settled in his inner consciousness. Indeed, who be that Supreme Empress and what kind of rewards as could be reaped!

[Explanation vide mainly Kenopanishad besides other relevant Upanishads and Bhagavad Gita too as follows as regards The Unknown and the Maya preventing humans and Devas alike to discover the Truth!]

To know one does not know but desires to know yet remains unknown is all what all one knows!

II.1) *Yadi manyase suvediti dahamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe veditam/*

(The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further

perfect the Realisation. Indeed, as in Brihadaranyaka Upanishad vide III.viii.11, Maharshi Yagnyavalkya instructs Gargi: *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrutur, amantam mantar, avijnaanam vijnaatur, naanyadatosti drashtu, naanyadatosti shrotru, nanyadastoti mantru nanyadatosti vijnaastru; etasminnu khalkvakshare Gargya aakaash otascha protashcheti/* or ‘Gargi! this Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!’)

II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasya matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//*

(The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnaater vijaataaram vijaaneeyaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is present in every Being; ‘you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one’s Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the ‘Antaraatma’ or the Consciousness is imperishable and everlasting’. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘*esha atmaa tasya vivrinute svayam tarunum*’ or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

II.5) *Iha ched aaveded atha satyam asti na ched ihaavedin mahatee vinashtih, bhuteshu bhuteshu vichintya dheeraah pretyaasmaal lokaad amritaah bhavanti/ Iti dveteeyakhandah//*

(On Realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the ‘Antaratma’ itself is within itself as the ‘Paramatma’. Those blessed ones who finally realise that the

Great Birthless Self is nowhere else but right within would have achieved bliss and Immortality or else would have continued again as the victim of the miserable vortex of the cycle of births and deaths and his endeavours would have been truly infructuous! On the contrary: Mundaka Upanishad vide III.ii.9 describes: *Sa yo havai tatparam brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati*/ or the great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind, ‘tarati paapmaanam’ or in the state of sinlessness, or as the ‘sthitaprajnya’, the one with of unique balance of senses and mind or ‘guhaa grandhi baahya vimukha’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘Amartah’ or the Immortal and Eternal.

Bhagavad Gita in Sankhya Yoga , chapter two, stanzas 55-58

Lord Krishna defines the State of Bliss enjoyed by a ‘Stitha Prajnya’: *Prajahaati yadaa kaamaan sarvaa Partha! manogataam, Atmanyeva atmanaa tushtah sthitaprajnastadochyate// Duhkshesh-vanudvigna manaah sukheshu vigata spruhaha, Veeta raaga bhaya krodhah sthita dheermuniruchyate// Yah sarvatraanabhi snehah tat tat praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa// Yadaa samharatechaayam kurmongaaneeva sarvashah, Indriyaaneendriyaardhebhyah tasya prajnaa pratishthitaa//* or Parthaa! It is he who demolishes the desires of this and other lokas and is able to maintain balance of mind in a natural and pure state of happiness is known as a ‘Stitha prajna’! He who could withstand floods of problems and difficulties as also quick spells of elation and ecstasies face with even temperament, normalcy and equanimity with no traces of fear, joy or anger is defined as a ‘Sthitaprajna’; he who is able to neither stretch out limbs and senses or nor withdraw these in extreme situations like a tortoise is termed as a ‘Sthitaprajna’!

It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth!

III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/ Ta ekaikshantaa- maakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaajnaau tebhyo ha praadur babhuva tanna vyajaanat kimidam yakshamiti//*

(Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme. The reference to this incident is vividly explained vide Brihadara-nyaka Upanishad I.iii.1-7: *Dvayaah Prajaapatyaah Devesha Asuraascha tatha kaaniiyasaa eva Devaah jyaayasaa asuraah ta eshu lokeshv aspardhaanta, te ha Deva uuchuh, hantaasuraan yajnya udgethenaatyayaameti*/ or the descendants of Prajapati are classified as Devas and Asuras and while the former are but a few in number and younger in age, Asuras were larger in number and older. Then Devas decided in mutual agreement to dominate the Lokas by performing Sacrifices viz. Jyotishtoma through ‘Udgita’ or through identity with ‘Praana’ or the Vital Force as prescribed in Scriptures delivered by Brahma Himself as per the repetition of the relevant mantras. Further stanzas of the Brihadaranyaka state: Devas decided

that the speech and correct pronounciation and intonation of Udgita was essential for the success of Udgita and the rest of the ‘karmaacharana’ would be equally efficient in respect of Asuras and Devas too any way. Thus Devas took extra care and concentration about Udgita; they asked Praana to chant Udgita, then the nose responded and whatever happiness is possible for the Devas was enjoyed by the chanting but Asuras who realised the game plan of Devas and promptly spoilt by spreading all foul and evil smells. Then the Devas some how got over the situation and then approached eyes to concentrate while rendering the Udgita; the Asuras played mischief and the rendering priests could with great difficulty resist tempting obscenes; the horrible sounds as spread all around the ears of the renderers of Udgita too were similarly overcome by the grit and resolve of the ears of the renderers. Devas consulted the minds of the Udgita chanters and they obliged with the chantings as their minds were so clean that Devas had no bounds of joy as the minds did not waver at all except the chanting and nothing else; the Devils wondered at the purity of the minds of the chanters though they tried their very best but could not distract. Devas then enquired of the vital force in the throats of the chanters to chant the Udgita for them and the priests readily agreed again and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons it was extraordinary; the images of the devils failed and as a piece of earth quivered and quaked as though the Asuras got crushed and perished! *Te aikshanta asmaakameka evaayam vijayosmakam evaayam mahimaa iti/* Devas felt self-elated at their victory even as Brahman was indeed aware of their conceit. They had a vision but none could ever distinguish what percisely that was; was to a Spirit or Yaksha or Yoga Maya or an Imperceptible Embodiment of Trigunas of Satva-Rajas-Tamo gunas! *Tebhyo ha Praadurbhuva tanna vyaajanat kimidam yakshamiti/* or That Manifestation indeed appeared but is surmised that might be like that of Yaksha.)

III.3-4) *Te Agnim abruvan agnim jaataveda etad vijaaneehi kimidam yakshamiti tatheti// Tad abhyadravat, tam abhyavadat koseeti, Agnirvaa aham asmi iti abraveet, Jaatavedaa aham asmi iti//* (Devas when asked the Form of Yaksha to identify itself as it looked like Agni being radiant and sizzling then the Yaksha confirmed that its name was **Jaataveda** another Title of Fire and as was asked again It asserted that It was indeed Agni).

III. 5-6) *Tasminstvayi kim veeryamiti, apeedam sarvam daheyam yadidam prithivyaam iti// Tasmai trinam nidadhau etad daha iti, tad upa preyaaya sarva javana, tan na shashaakaadagdhum, sa tata eva vivavrate, naitad, ashakam vijaatum yadetad yaksham iti/* (Then Devas asked as to what power was vested in Jaataveda, then the instant reply was that he could burn up anything and everything on Earth. When Devas produced a straw and asked Jataveda to burn it up, then the Yaksha failed to do so and quietly receded into background. Devas made fun of Jaataveda saying that as to what kind of Agni was he!)

III. 7-10) *AthaVaayum abruvan, vaayav etad vijaaneehi kim etad Yaksham iti, tatheti// Tad abhyadravat tam abhayavadat koseeti Vaayur vaa aham asmeeti abraveen maataarishvaa aham asmeeti// Tasminstvayikim veeryam iti apeedam sarvam aadadeeyam yad idam prithivyaam iti// tasmai trinam nidadhau etadaadatsveti, tad upapreyaaya sarvajaveny tanna shashaakaadaadum, sa tata eva nivarte natad ashakam vijaatum yadetad yakshamiti//*

(Devas asked Yakshi-like Maya, having failed to convince them earlier to identify Itself provided another probable opportunity and the latter asserted that It was Vayu Deva the Deity of **Matarishva**, another form of Air. He further asserted that It had all the powers of what Vayu Deva could and that It could blow of even heavy substances including mounains let alone heavy weight objects on Earth! Then Devas kept a blade of grass on earth and asked Matarishva to blow it up. As It could not succeed then Devas heckled Yaksha and joked what kind of Vayu Deva was he!)

III.11) *Athendram abruvan, Maghavan, etad vijaaneeh kim etad Yakshan iti tatheti, tad abhayadravat; tasmaad tirodadhe/*

(As Devas concluded that this Yaksha was indeed a shadow of Maya seeking to fool them, they approached Maghavan or Indra to please investigate the appearance of the Yakshi and even while this occurrence happened the Maya Yakshi disappeared.)

III.12) *Sa tasminnevaakaashe striyam aajagaama bahu shobhamaanaam Umaam Haimavateem taam hovaacha kim etad Yaksham iti/*

(At the very place where Indra visioned on the Sky the Yaksha Svarupa, there appeared an extremely charming and gracious Devi identifying Herself as ‘Uma Haimavati’ who in her sonorous and resonant voice exclaimed *Kim etam Yaksham iti!* ‘or who was this Yaksha you are all excited about’! Markandeya Purana in the Chapter on Devi Sapta Shati II.55 is quoted: *Ittham yadaa yadaa baadhaa daanavotthaa bhavishyati, tadaa tadaavateeraaham karishyaai ari samkshatam/* or as and when demonic influences seek to dominate, the Mother of the Universe would certainly descend to Earth to curb tendencies of demonic disturbances; Devi Durga is represented by Her divine wisdom or Brahma Vidya and protects virtue and justice. Apparently in the context of Devaasura battle at the end of which Devas claimed victory but made them realise that it was not their greatness but indeed of that of the excellence and glory of Brahman himself! Also it was a grim reminder to Devas as certainly applicable to human beings viz. *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karma phala heturbhuh maa te sangotva karmani/* or One has the liberty only to perform duties as prescribed and have no control over the fruits of the works and hence should not neglect the responsibilities since the fruits shall be reaped as per the Nature’s laws as Lord Krishna asserted in Bhagavad Gita ‘s Sankhya Yoga II.47. The moral of the Story would be that as Devas were puffed up by their success in executing the battle with Danavas, they had no achievement of their own but was the Will of Paramatma while Devas as mere instruments of the Act!)

Further stanzas of Tripura Rahasyam as followed

Bhagavan kripayaa bruuhi yat Samvatah puraavadaat, aviditvaa cha tannasti kvachccha kritakritayataa/ Taduktamaviditvaa tu yadyaccha kriyatamayaa, tadbaala kreedayinmiva pratibhaati samantatah/ Puraamayaa hi bahushayah Kratubhirdakshinomucchhayaih, prabhutaannagairishta devaah Shakramukhaa nanu/ Tadalpaphalameveti shrutam Samvata vaktatah, manye tadapahalpam yad duhkhameveetii sarvathaa/ Asukham nahi duhkham syaad duhkhamalpa sukham smritam, yata sukhaatyaye duhkham bhaved Gurutaram kila/ Naitaavadeva chaistasmaamadhikam chaasti vai bhayam, Mrityupayogo yad bhuyo na tatra syaat kadaachana/ Evameva bhavedhyan me kriyata Tripuraavidhou, bala keedeva me bhaati sarvam tanmaanasa yatah/ Ettad yuktam bhavataa kartum tat syaaditonyathaa, niyatam chaapyanyathaa tad vaachobheda samaashrayaat/ Aalambabhedtaschaapi vividhan pratipadyat, kathametad kraru samasatyaphala sammitam/ Apya satyamaatmakam yasmaat katham satyamayam bhayet, athaapi nityam kartavyametannasyaavadhih kvachit/

Then Parashu Rama prostrated to Bhagavan Dattaatreya to very kindly explain what Maharshi Samvarta had sought to analyse as without digesting that outstanding explanation the Tripura Rahasya be truly analysed. Without Rahasya Jnaana, the entire understanding of the Tripura Rahasya be as superficial as a child’s play. No doubt, formally Deva samuhaas headed by Indra had repeatedly worshipped by yajnaas and numberless sacrifices yet were not enabled to the Tripura Rahasya. Maharshi Samvarta had vividly described that all such innumerable efforts were of little avail as Kena and all the Upanishads explained

that the screen of Maya be not possible to explain. Indeed absence of Eternal Bliss be not confused as abrogation of sorrow since that could only lead to frustration only. Besides the fear of one's death would perpetuate rebirth and the cycle of births - deaths and rebirths yet again and again repetitively. What ever is done by me is Upaasana of Tripura Sundari and the rest be all a hallucination. Upanishads had amply detailed the methodology of the Upaasana and the resultant Bliss . The manner of Upaasana and the resultant Paramaananda. This Upaasana which had been prescribed by you Bhagavan to perform as per Scriptures, even as per variations on account of mystic sybols and images is similar to ritualistic practices. Further to this, Upasana be practised daily.

[Vishleshana on Upaasana and the Bliss vide 1.Kenopanishad as further annotated by other Upanishads besides 2. Brihadaranyaka 3.Isha 4. Kaivalya and 5. Dhyana Yoga of Bhagavad Gita and 6. Dhyana Yoga Upanishad 7..Dhyana Yagjna vide Linga Purana 8. Tapasya vide Mundakopanishad

1. Kenopanishad

Devi Uma explains the essential nature and implication of Brahma Vidya

IV.1) *Sa Brahmeti hovaacha, Brahmano vaa etad vijaye maheeyadhvam iti,tato haiva vidaamchakaara brahma iti/*

(Devi Uma explained : Indeed *Brahmanovaa etad vijaye*: it was undoubtedly the victory of Good over Evil as the Supreme had so willed but Devas foolishly claimed as their own and Devas were mere the players in the drama as conducted by of Him, despite the vanity of the latter shouting: *asmaakam eva ayam vijayah, asmaakam eva mahimaa/* or ours is victory, ours is the glory!)

IV.2-3) *Tasmaad vaa ete Devaa atitaraami vaanyaana devaan, sa hyenan nedhishtham pasprushuh, te hyenat prathamam vidaamchakaara brahmeti// Tasmaadvaa Indrotitaraamivaanyaana devaan, sa hyenan nedhishtham pasparsha, sa hyenat prathamam vidaamchakaara brahmeti//*

(Among the various Devas, the three prime of them viz.Agni, Vayu and Indra stand out as they even came proximate to Brahman and in any case visualised him personally. In any case Indra being their Leader, might even have excelled in his proximity and perhaps might have gone very near to Him! Katha Upanishad vide II.ii.9 -10 describes : *Agnir athaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, ekasthaa sarva bhutaantaraatmaa rupam rupa pratirupo bahischa// Vaayurthaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, etasthaa sarva bhutaantaraatmaa rupam rupo bahischa/* (The Self enters inside all the Beings, like Fire enters the world by assuming varied forms and shapes; this is its own raw form just like the Sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings! Similarly Indra too would have too.)

Awareness of Brahman both from cosmic and Individual levels

IV.4) *Tasyaisha aadeshoh yadetad vidyuto vyadyutadaa iteen nyaamimishadaa, itydhidaivatam/*

(In the divine context, the touch and feel of Brahman is on the analogy of a 'Vidyutah' or a flash of lightning. It is also like a *nyamimishat* or like the flap of an eye or a sudden wink of an illusory vision of the Almighty. Brihadaranyaka Upanishad vide II.iii.6 explains in the divine context- besides the mortal context the form being of air and atmosphere constituting Praana the vital force and the resultant breathing enabling physical organs and senses- *tasya haitasya purushasya rupam yathaa maharaajanam vaasah yathaa paandv aavikam, yathendragopah, yathaaagnyarchih, yathaa pundarikam, yathaa sakrid*

vidyuttam; sakrudvidyutteva, ha vaa asya shreer bhavati, ya evam veda/ Athaata aadeshah na iti na iti, na hi etasmaad iti, na ity anyat param asti; atha naama dhyeyam satyasya satyamiti/ Praanaa vai satyam teshaam esha tasyam// or That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flow and like a flash of lightning! This is the Instruction. This indeed is Praana and that is the Truth! As Bhagavad Gita in ‘Akshara Parabrahma Yoga’ reference VIII.3-4 stanzas describe: *Akshharam Brahma Paramam svabhovoddhyaa - tamuchyate, Bhuta bhaavod bhavakaro visargah karma sanjnitah/ Adhibhutam ksharobhaavah Purushaschaadhidaivatam, Adhi yajnohamevaatra dehe dehabhritaam vara/* (Arjuna, dehadhaari shreshtha! Atma which is indestructible and outstanding is Itself calle Brahman and is is His normal trait is to reveal His Universal and of Adhyaatmika Form. His principal task is Srishti-Sthiti-Samhara and hence famed as ‘Adhibhuta’ and ‘Apara Prakriti’; ‘Para Prakriti’ Purusha is termed as ‘Adhi Daivika’! [Adhi bhautika is physique related, Adhi Adhyaatmika is mind related, and Adhi daivika is God made in common parlance]

IV.5) *Athaadhyaatmam, yadetat gacchateena cha manah anena chaitad upasmarati abheekshanam samkalpah/*

(In the Individual context, Devi Uma’s Instruction is as follows. *Atha adhyaatmam* or this teaching is in repect of the Indwelling Self or the ‘Antaratma’. The Individual Self is always embedded into and anchored onto mind:*Yadetat gacchati iva cha manah/* or Brahman is intimately connected to ‘Manas’ or the mind. *Anena abheekshanam upasmarati etat sankalpah/* or this mind is repeatedly introspective of Brahman. Taittiriya Upanishad vide II.iv.1 emphasises that sharpness of mind and depth of Understanding are the essential inputs to access Mahat/Bliss: *Yato vaacho nivartante, apraapya manasaa saha,anandam brahmano vidvaan, na bibheti kadaachaneti/ Tasyaisha eva sharira aatmaa, yah purasya, tasmaadvaa etasmaan manomayaat, anyontara aatmaa vijnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidha pakshah, yoga aatmaa, mahat puccham pratishthaa/* or No person with enlightenment is ever afraid of facing trying situations one he has realised Bliss which is Brahman. This situation follows due to strength of mind even in physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a context, faith is stated as one’s head, righteousness is the right side of the body, truth the left side and concentration is the body and ‘Mahat’ or the first born Intellect or the depth of absorption which is all pervading named Satya Brahman or Prajapati the stabilising tail! Brihadaaranyaka Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham pradhaamajam veda;Satyambrahmeti; jayaati - malokaan, jita invaasaa asa ya haitam mahad yaksham prathamajam veda;Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajaapati Brahman who has been described as his hridaya-intellect; further as Truth. That Truth is Satya Brahman. The phrase ‘Satyameva’ signifies the idioms ‘Sat’ or ‘Tyat’ viz. Murta-Gross and ‘Amurta’-subtle, the gross being ‘Pancha bhutatmika’ or of Five Elements as also of ‘Arishadvargas’ viz. Kama, Krodha, Lobha, Moha, Mada, Matsaraas; indeed Satya Brahman is invincible, the very first born and all pervading!)

Scope of Accomplishment :IV.6) *Taddhah tadvanam naama tadvanam iti upaasitavyam sa ya etad evam vedaabhi hainam sarvaani bhutaani samvaanchanti/*(Brahman is indeed the most desired, adorable, worshipped and eulogised by each and every Being, alike the human and others with discernment; it is to be meditated upon as such or *tadvanam naama prakhyaatam* or Brahman is distinctly yearned and craved for!

IV.7) *Upanishadam bho bruheetyuktaa ta upanishadraahmi vaava ta upanishadama brumeti/*

(Recalling the earlier query of the disciple request to the Acharya at the beginning of the Second Chapter of this Kenopanishada, the former asked the student whether he had an idea of what Brahman was all about and the sishya with half conceit replied: *meemaamsyameva te manye viditam*/ The reply sounds that after all the process of reasoning would provide ‘Brahma Vidya’ or the knowledge of Brahman! Now at the end of the final chapter one realises that to know of Brahman is what is to be known and that one knows not much but to know what is not known is yet to be known! Thus the Teacher provides the cryptic reply that he has imparted the subtle and secret knowledge: *Upanishadam bho bruheeyuktaa*/ Having received the reply of the teacher, the Student might even retort and say : ‘Is it all this that one could teach to conclude that the intelligent ones should turn away from the material world to realise Brahman!’ Now the probable reply from the Preceptor could as well be: ‘This is all that what one could teach; there is nothing beyond this!’ In Sum, the basics are the Creation of the Universe, the prime support of life is praana, the origin and destination of mortal existence, shodasha kalaas and the Self named as Antaratma or the Conscienc and its True Reflection of Brahman like salt and water! The Prashna Upanishad vide VI-7-8 concludes: *Taan ho vaacha, etaavad evaaham etat param brahma veda, naatah param asti iti/ Te tam archayantah, tvam hi nah pita yosmaakam avidyaayaah param paraam tarayasi iti; namah paramarshibhyo namah parama rishbhyah*/ Maharshi Pippalaada replied to the sixth and final question of Sukesha the son of Sage Bharadvaja about the ‘shodasha kalaas’ of human body and how the sensroy organs are restricted to the physical acts only and once the Self of Glory titled ‘Antaratma’ or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the ‘shodasha kalaas’ get replaced in the subsequent lives again and again. Having so replied, the Maharshi confessed that beyond the stage of Hiranyagarbha, he might not be able to comprehend any further about the Parama Tatva or the Brahman the ‘Avyataavyakta’ or the One Realised and Unrealisable! He hinted to the Seekers of Brahma Vidya that not only one might not be able to ‘seek’ or learn but one would have to be intuitive or self experienced all by themselves. He further commended those glorious Maharshis who had by the dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth and the Outstanding Vision Itself!)

IV.8) *Tasyai tapo damah karmeti pratishthaa Vedaah sarvaangaani Satyam aayatanam*/

(Intense concentration coupled with faith in totality, ceaseless renouncement and refrain from sense objects and desires, besides the utmost performance of prescribed duties constitute the cornerstones of Self Discipline; indeed Rites, Sacrifices and the attendant Karma kaanda are the action oriented legs while Vedas represent the ‘sarvangaas’ or the limbs and Truthfulness is the Abode. In this context, the experience of realisation of Brahman by Indra and Virochana representing Devas and Danavas respectively as described by Chhandogya Upanishad VIII.vii-xii is highly relevant. Both of them with the sole objective of dominating the worlds performed severe Tapasya, Sacrifices, Celibacy and extremely severe schedule of karma kanda even without each other’s knowledge. Finally, Prajapati obliged them with his appearance and advised them to attain the state of tranquility and bliss. Both of them entreated Him to learn way and means of attaining so that they could further intensify thier efforts to attain deep knowledge, application of mind and practical abilities. Prajapati smiled and instead of losing composure as neither of the two be disappointed said: *ya esha akshini purushah drishtyaa esha aatmeti*/ That is: the person that is seen in the eye is the Self and that is Immoral, Fearless and that is Brahman indeed! He further quipped: This one clearly seen in water and that one is in the mirror; whom do you think looks clearer! Then he delared in all seriousness: This one is seen very clearly in all these! Truly indeed the Individual Self and the Supreme Self are just the same. Having said thus, Prajapati disappeared. On seeing their own reflections, both Indra and Virochana saw their own reflections, and while Virochana

returned happy and self-believed that indeed he was the unchallenged hero of invincibility of the worlds, Indra knew that there was a catch tried again to vision Prajapati for a clarification and practised Sacrifices with intensified zeal and fervour. In his repeated vision, Prajapati gave the analogy of a dream stage when the Self was unaffected as body organs and senses were withdrawn excepting mind and hence the Self was unaffected since eventually the body would perish but the Self or the 'Antaraatma' was eternal. As Indra was still not convinced and performed tapasya yet again, Prajapati finally explained: the mortal body shrouded by death and destruction is also the abode of the Self which by itself is bodiless yet immortal. The outer covering of the body is subject to pleasures and pains, but the basic inner light has nothing to do with the darkness and some flashes of light. The serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the jnaandriyas and karmendriyas headed by mind. The Immortal Self is like the horse drawing a cart as a spectator to the deeds of the body and all the deeds of the Self are squarely responsible by the body/sensory organs which are mortal and mind is the driver who too is mortal! The eternal horse takes to yet another carriage afresh with another set of organs, senses and a driver too! The Brihadaranyaka Upanishad vide VIII.xii.6 affirms: *Ye te Brahmaalke tam vaa etam Devaa amaanam upaasate, tasmaat teshaa sarve cha lokaa aatthaah sarvecha kamaah, sa sarvaamschalaaaapnoti sarvamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti Prajaapatir uvaacha Prajaapatir uvaacha/* or Undeniably indeed the entire Universe inclusive of all divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, deeds of virtue and unified meditation. He also sees within the secrets of the worlds; this was what Prajapati asserted again and again to Indra/ This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

IV.9) *Yo vaa etamevam vedaapyahatya paapmaanamante svarge loke jyeye pratishthati, pratishthati/* (Whoever knows all this- as knowledge indeed is the basis- and has dispersed blemishes and sins, as also 'preshitam' or willed and decided by Him, would thus be able to be firmly seated in the boundless bliss called Brahman! The pre- conditions prescribed are: a) knowledge b) sin- lessness and c) Will of Brahman. As regards Knowledge is concerned, Mundaka Upanishad details Para Vidya and Aparaa Vidya. Para Jnaana is the essence of Four Vedas viz. Rig-Yajur-Saama-Atharvans; Six Vedangas of Shiksha- Kalpa-Vyakarana- Nirukta-Chhandas-Jyotisha, besides Karma Jnana encompassing Sacrifices, Charities, and so on besides Aparaa Vidya essentially about the Role of Maya, Cycle of Births and Deaths, Transmigration of Souls by way of Dakshina-Uttara Marga, Paapa Vimukti and finally the Will of Brahman towards Atma Sakshatkaara or Self Realisation. Besides the Knowledge detailing the Para and Aparaa Vidyas and the climactic sinlessness and even the magnificent input of Brahma Vidya, indeed the Will of the Supreme reflected in one's own Inner Consciousness would prevail finally; indeed the will of the Final Bliss would prevail!)

2. Brihadaranyaka : Tapas-Dama-Shama-Daana-Dharma to attain Liberation

V.i.1-5: *Tapa iti tapo naanashanaaparam yadvi param tapastad dhurdhusham tad dhuraadhasha tasmaad tapasi ramante/ Dama iti niyatam Brahmacharinastatasmaad dame ramanti/ Shama itaranye Munas- tasmaadcchameramante/ Shama itaranye muna yastasmaacchame ramante/ Daanamiti sarvaani bhutaani prashasanti daanaannaati dushkaram tasmaat daane ramante/ Dharmam iti Dharmena sarvamidam parigriheetam, Dharmannaatidushcharam tasmaaddharme ramanti/* Several persons of virtue that 'tapas' or austerity is a sure gateway to liberation and thus follow the principle of austerity and be fully contented with It. But some others religiously follow the path of 'dama' or detachment from the

lure of Panchendriyas and the pleasures of the sensory organs and pursue that principle of total withdrawal vigorously while revel in the promise of liberation. Yet others like hermits practising ‘shama’ or calmness and peace of mind in the surroundings of forests and delight themselves in the prized aspiration of ‘nirvana’. A sizeable chunk of persons of virtue seek to the precept of ‘daana’ of food, money, housing, kanyas, nava dhaanyas, ghee, and also several valuables made of gold and precious stones- to select and well deserved men of letters; such ‘daana kartas’ no doubt aspire for Ultimate Paramananda! Strict followers of ‘Dharma’ or overall Life of Virtue as per Scriptural Duties or what all is prescribed in Veda-Vedaanga-Puranopanishads to the greatest possible are happy, contented and aim at the post life path of ‘deva yaana’ or the celestial path to finally accomplish Brahmatva and further to Bliss!

V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishmeti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sishataa iti, vaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishmeti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishataa iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishataa iti, vyajnaasishma iti hochuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaasishmeti; tadetat evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* (Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratva and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/Compassion!**)

3.Ishopanishad

Very opening stanza states: *Om/ Ishaavaasyamodam sarvam yatkincha jagatyaam jagat, tena tyaktena bhunjeethaa maa gridhah kasyasviddhanam/* or Detachment and Deliberation are the rudiments of Reliasing the Supreme. The further stanzas teach the following: Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but

without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu' and utilise atma jnaana to accomplish 'Amritatva': *Avidyayaa mrityumteertvaa, vidyaya amritamasnute//*

4. Kaivalya Upanishad

Emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama-Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyaana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri -avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha,darshana, shrotra, shvaasa/ aaghaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activated with praana the vital energy. This apart, the roots established of the Panchendriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceeding actions of the previous birth- death-rebirth series as what is called the 'sanchita' or of the carry- forward pluses and minuses and of 'prarabdha' or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happiness and contentment. These levels of flows vary in the three states of one's own consciousness while being awaken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure

Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

5.Kathopanishad

II.iii.1 -5 is quoted: Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/* (Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows , diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!) II.iii.2-3) *Yadidam kim cha jagat sarvam praana ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/*(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume ther reponsibilities to the letter and spirit of His command!) II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa tapayor iva brahmaloke/* (Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self’s mirror!]

6. Dhyana Yoga vide Bhagavad Gita

Yogaabhyaasa is fruitful only by nishkaama karma. The ladder of yoga is possible of ascent by the steps of discarding desires one by one of bandhus- vastus- vijaya and keerti akaankshas or of relatives, materials, victory and fame related ambitions. A true ‘saadhaka’ has to reject material desires while assuming the dutiful ‘karmacharana’ truthfully discarding the ‘bhoktrutva-kartrutvaabhimaanaas’ or the egos of receiving satisfaction and duty bound impulses; then only the ascent of the ladder is truly meaningful. One has to necessarily uplift oneself but not slip down the dutifulness; one is one’s own friend or foe! In

th course of one's own life's journey, he or she might at the best seek and benefit by guidance but the travel has necessarily to be by one's own self all alone! Indeed the journey is tough with regular hiccups! And with all the experiences on the travel, when has to reach the destination willy-nilly! Only when one could truly control the mind disarmed by the breaks of desires in the travel while discarding rajoguna but maintaining satvika guna is the true and ideal traveller. In other words constant vigil against desires and of truthful cleanliness of truthfulness should win the day. Sthira chittata or Steadiness of Mind vis-à-vis heat and cold, joys and sorrows, appreciations and rejections is the foundation for the tallest edifice of equanimity. A jitendriya or the conqueror of karma- jnaanendriyas is defined as he who values golden and earthen vessels alike as they serve the same function of carrying on the slippery water therein! He is the true Yogaagresara! It is that person of worth who is neutral to friends or acquaintances and non-committal to enemies and sinners. Such 'sama drishti' is the glory of the outstanding Atma Drishti!

Stanzas 10-17: Krishna now explains to Arjuna as to how 'dhyana saadhana' or the methodology of the practice of concentrated meditation; the sadhaka the practitioner is required to be seated all by himself alone with tight limb-sense and control of mind, with no desire of any sort without public contact and enter into earned dhyana. The practitioner needs to be seated on an elevated and clean place of flat evenness on a darbhaasana or krishnaajina on a well spread and clean cloth in 'padmaasana' posture. Once again tightening the controlled limbs and mind with pure heartedness, do initiate the dhyana-yogaabhyasa. While doing so the practitioner must be erect the head, neck, stomach with stable body and mind looking straight to the tip of nose and a clear mind. As the individual thus practises with controlled limbs and mind besides the self-consciousness is stated to reach the status of 'nirvana' with only the thought of the Unknown with parama Shanti or of heightened tranquility. Arjuna! This type of status is most certainly unsuited to excessive eaters, sleepers and slaves of material comforts. Extremely limited 'saatvikaahara' only for bare existence tends to give contented, peaceful, dreamless and restful long enough sleep especially by observing 'brahmacharya' which eventually yields to replete and semenful 'tejas' of body which extends longevity, body brightness and strength, mental sharpness, courage, concentration and total commitment to the cause of 'dhaarana' or the grit of furtherance of bodily, mental and psychological grit and fitness for long! Once such dharmashaakti is kindled the 'yogaagni' is kept alive with ever sustained energy of Yoga.

Stanzas 18-32: Yoga siddhi is stated to have been accomplished only when pleasures of living as also the discontentments are annulled and be totally absorbed into the Supreme Consciousness only as the singular target. This is on the analogy of a lamp being steady without the sweep of winds and with stability. In an ideal yogaabhyasa, one's own mind is stable and desireless. In the cleanest possible selflessness, the calmness of inner feelings leads to Atmaanubhuti and Atma sukha or the experience and joy of the Self-Awareness. That kind of experience is neither definable nor within the range of sensory organs and their instincts. That is possible only by the clean mindedness. Once that type of self experience is in place, even celestial attractions get blurred against the background of the splendour of the 'Atma Jyoti'. From the viewpoint of objectivity of the world around, even the worst possible adhaatmika-adhibhoutika-adhaatmika problems or of one's own physical issues or man made battles or Nature made abnormalities like earthquakes- floods- total absence of rains, then too an ideal yogi would preserve his calm and composure with indifference and of composure. Such is the indispensability of the essential ingredients. A sadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the

worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolities and inconsequential! Yoga siddhi inherits 'samyak drishti' or 'jnaana drishti' or the 'atma drishti'!

[An ideal Yogi endures the aberrations of Nature objectively and subjectively and practises shama, dama, uparati, titiksha, shraddha, samadhdana - the six virtues or the treasures inwardly, psychologically, emotionally, and feelingfully topped by the climatic mumukshatva. 'Shama' denotes calmness of mind even against violent hostilities-; 'Dama' is the restraint of sense organs or of karma-jnaana karmas and of restraint of mano-buddhi-antahkarana-chitta or of mind that thinks, buddhi the intellect that decides, ahamkaara the self ego and chittha the awareness of the past events and memories- all of which denote one's own psyche; 'Uparati' is the constant practice total desires like of Ravana's ten heads sprouting repeatedly against total negation of their permutations and combinations resulting on stoic indifference. *Titiksha* means a kind of endurance and toleration in regard to conditions prevailing outside, natural as well as social. *Shraddha* is faith in one's own self, faith in the method of practice which one has adopted, faith in the Preceptor who initiates and most essentially the faith in the Supreme; *Samadhdana* is the concentration of mind in totality aiming at the Target viz. *Mumukshatva*! Thus the pre-requisite of Sadhana viz. the *sadhana chatustaya* – *viveka, vairagya, shat sampat, mumukshutva* - as these are required to be churned from the Sadhaka's own nature, besides of natural and celestial approvals!] A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolities and inconsequential!]

Bhagavan Shri Krishna assures: Those Maha Yogis who vision me in every thing be it a Being or Matter or Directions or Five Basic Elements, Life / Vital Energy, I am there for that Being and so on as He-or She-or It and vice versa! Once there is a mutual identification then the status of 'tadaatmya' or mutual identification and of the unique Identity then you are me and I am you! Hence the saying: *Nistraigunya*

pathi vacharataam ko vithih ko nishedhah! Those afar the reach of ‘Trigunas’ of Satva- Rajasika- Taamasikas are absorbed into me with True Identity!

Stanzas 33-45: Arjuna explained to Bhagavan Shri Krishna that the type of ‘saadhana’ or the rigorous practice would just not be possible and be expected of himself since he with everfloating watery mind and its impulses could merely not be steady and stable. He added that mind not is not only slippery but unable to resist the inner feelings of anger and anguish alike without control just as wind would not be closed without movement! Bhagavan replied: Kounteya! Any Human Being would live through the life with ever wavering mental frame and no doubt it would be so, but not ever impossible. One would only have to make an honest and utmost effort. The word ‘samskara’ means reformation and that ought to be backed up by constant endeavour and continous practice besides the resolve to succeed. Indeed ‘vairagya’ or resistance of doubts and of resolve leads to ‘dhyanaabhyasa’ or the regular mental application of meditation along with the intensive search of the Inner Self with peaceful psyche and of constant practice. Arjuna interjected: Krishna! what what would happen even before this sustained and constant practice by the person concerned remained elusive with no end result and meanwhile faced a mortal collapse! Krishna! Suppose the saadhaka could face failure both sides of not securing the desired purpose and of the normal ‘karma saadhana’ too! In other words, the Saadhaka would then deny himself the ‘paraajnaana’ and ‘aparaajnaana’ too! Would such a saadhaka deny the swimming possibility towards either of this bank or of another, excepting leading to get swept and drifted away by the speedy currents of life without reaching either of the banks the flow of Life! Bhagavan replied coolly: Partha! Such ‘Yoga bhrashtha’ or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the ‘saadhaka’ to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished ‘yoga abhyasa’ yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparaaajnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of mind excel each other. In both these approaches those who are reborn seek to make all out efforts for ‘siddhi saadhana’ or endeavor to accomplish. Keeping in view the previous birth’s carry forward of the link of the established practices, saadhana would thus push till the goal of ‘atma saakshaatkaara’ essentially with the principal tool of ‘chitta shuddhi’ or clean mindedness as facilitated by the panchendriyas and ‘ashtaanga yoga’ of Yamai-niyama-aasana- praanaayaama- pratyahaara- dharana-dhyana- samaadhi or the code of morality- self purification-correct body posture of padmaasana- breath control-withdrawing of senses of mind- concentration - deep meditation and finally samadhi or unification with one’s own conscience. All the same of the two principal approaches Arjuna! my recommendation to the persons of enlightenment like you, should better seek to achieve Eternal Vision by the aid of karma yoga in physical and mind control rather than the highly exacting procedure of dhyana-dharana-samaadhi path. Therefore my considered counsel to you personally, my command would be to initiate the fulfillment of a kshatriya and thus initiate the dharma yuddha or the unique battle of Dharma versus Adharma- Virtue versus Viciousness- Nyaya versus Anyaaya- and Truthfulness versus Untruthfulness! *Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maam sa me yuktatamo matah/* Trust me as all truthful yogis and saadhakas ever follow my very considered and well balanced advice unhesitatingly and do set an example to posterity!]

7. Dhyana Bindopanishad as anchored to Krishna Yajurveda

Bijakshara (seed-letter) is the supreme Bindu. Nada (spiritual sound) is above it. When that Nada ceases along with letter, then the Nada-less is supreme state. The Yogin who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed. This naada this is one-half of that still further divided; and when this is absorbed, the Yogin attains to the stainless Brahman. One who is of a firm mind and without the delusion of sensual pleasures and ever resting in Brahman, should see like the string of a Rudraaksha as Parmatma be omnipresent. The one Akshara OM be contemplated upon as Brahman by all who aspire for emancipation.. Prithvi, Agni, Rig-Veda, Bhuh and Brahma -- all these (are absorbed) when Akara (A), the first Amsa (part) of Pranava (OM) becomes absorbed. Antariksha, Yajur-Veda, Vayu, Bhuvah and Vishnu, the Janardana - all these are absorbed when Ukara (U), the second Amsa of Pranava becomes absorbed. Dyur, Surya, Sama-Veda, Suvah and Maheshvara - all these are absorbed when Makara (M), the third Amsa of Pranava becomes absorbed. Akara is of yellow colour and is said to be of Rajo-Guna; Ukara is of white colour and of Sattva-Guna; Makara is of dark colour and of Tamo-Guna. He who does not know Omkara as having eight Angas (parts), four Padas (feet), three Sthanas (seats) and five Devatas (presiding deities) is not a Brahmana. Pranava is the bow. Atman is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all Karmas return from Him, yet would not affect him. Vedas have Omkara as their cause. The Swaras have Omkara as their cause. The three worlds be anchored with Omkara as their cause. The accent of OM burns all sins, the long one is decayless and the bestower of prosperity. United with Ardha-Matra of OM)Pranava becomes the bestower of salvation. That person is the knower of the Vedas who knows that the end (viz., Ardha-Matra) of Pranava should be worshipped and as uninterrupted as the flow of resounding as long as the sound of a bell would last..

One should contemplate upon Omkara as Ishvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart.. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames. Brahma is said to be the inspiration, Vishnu is said to be cessation of breath and Rudra is said to be expiration. These are the Devatas of Pranayama. Having made Atman as the (lower) Arani (sacrificial wood) and Pranava as the upper Arani, one should see the God in secret through the practice of churning which is Dhyana. One should practise restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely. Those who look upon OM as of the form of Hamsa staying in all, shining like Crores of suns, being alone, staying in 'Gamagama' or thr ever going and coming and being devoid of motion - at last such persons are freed from sin. That Manas the actions of creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu. The lotus of the heart has eight petals and thirty-two filaments. Surya is in its midst as Chandra as the latter be in the middle of Surya. Agni is in the middle of Chandra and the Prabha or the spiritual light is in the middle of Agni. One should meditate upon Vasudeva with Shrivatsa and Kaustubha. That is what worthy of Dhyana. Then through expiration, one should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins. He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow resounding of Vedas. Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath. Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows. He should

know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga. There are as many postures as there are living creatures; and Maheshvara (the great Lord) knows their distinguishing features. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara is the first Chakra. Svadhisthana is the second. Between these two is said to be the seat of Yoni (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, knows Vedas. A four-sided figure is situated above Agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its Sva (own) sound, having Svadhisthana as its Adhisthana (seat), (or since Sva or Prana arises from it). The Chakra Svadhisthana is spoken of as the genital organ itself. The Chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by Vayu like Manis (gems) by string. The Jiva (ego) urged to actions by its past virtuous and sinful Karmas whirls about in this great Chakra of twelve spokes, so long as it does not grasp the truth. . Above the genital organ and below the navel is Kanda of the shape of a bird's egg. There arise (from it) Nadis seventy-two thousand in number. Of these seventy-two are known.. Of these, the chief ones are ten and carry the Pranas. Ida, Pingala, Susumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhuh and Sankhini are said to be the ten.. This Chakra of the Nadis should ever be known by the Yogins. The three Nadis Ida, Pingala and Susumna are said to carry Prana always and have as their Devatas, moon, sun and Agni.. Ida is on the left side and Pingala on the right side, while the Susumna is in the middle. These three are known to be the paths of Prana. Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krikara, Devadatta and Dhananjaya; of these, the first five are called Pranas, etc., and last five Naga, etc., are called Vayus (or sub-Pranas). All these are situated (or run along) the one thousand Nadis, (being) in the form of (or producing) life. Jiva which is under the influence of Prana and Apana goes up and down. Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the hand springs up, so Jiva ever tossed by Prana and Apana is never at rest. He is knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana, like a bird (drawing itself from and yet not freeing itself) from the string (to which it is tied). The Jiva comes out with the letter 'Ha' and gets in again with the letter 'Sa'. Thus Jiva always utters the Mantra 'Hamsa', 'Hamsa'. The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the Yogins. Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa equal to this or a meritorious action equal to this. Parameshvari (viz., Kundalini Shakti) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole.. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Susumna. The Yogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini. Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana, one should frequently raise up the Apana, fill up with air and then leave the Prana. Then the wise man gets matchless wisdom through (this) Shakti. That Yogin who assuming Padma posture worships (i.e., controls) Vayu at the door of the Nadis and then performs restraint of breath is released without doubt. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and Rasa, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogin becomes a Siddha in little more than a year. No inquiry need be

made concerning the result. Kundalini Shakti, when it is up in the throat, makes the Yogi get Siddhi. The union of Prana and Apana has the extinction of urine and faeces.. One becomes young even when old through performing Mula-Bandha always. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana - this is called Mula-Bandha. Uddiyana Bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel. This Uddiyana Bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akasa which arises in the head and flows down.. The Jalandhara Bandha is the destroyer of all the pains of the throat. When this Jalandhara Bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on Agni nor does the Vayu move.. When the tongue enters backwards into the hole of the skull, then there is the Mudra of vision latent in the eyebrow called Khechari.. He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst, or swoon. He who practises this Mudra is not affected by illness or Karma; nor is he bound by the limitations of time. Since Chitta moves in the Kha (Akasa) and since the tongue has entered (in the Mudra) Kha (viz., the hole in the mouth). Therefore the Mudra is called Khechari and worshipped by the Siddhas. He whose hole (or passage) above the Uvula is closed (with the tongue backwards) by means of Khechari-Mudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the Bindu (virility) stays in the body. Bindu does not go out of the body, so long as the Khechari-Mudra is practised. (Even) when Bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through Yoni-Mudra. This Bindu is twofold, white and red. The white one is called Sukla and the red one is said to contain much Rajas. The Rajas which stays in Yoni is like the colour of a coral. The Bindu stays in the seat of the genital organs. The union of these two is very rare. Bindu is Shiva and Rajas is Sakti. Bindu is the moon and Rajas is the sun. Through the union of these two is attained the highest body; when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun, thence is produced the divine form. Shukla being united with the moon and Rajas with the sun, he is a knower of Yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the unification of the sun and the moon and the complete drying of the Rasas (essences), this is called Maha-Mudra. Placing the chin on the breast, pressing the anus by means of the left heel and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called Maha-Mudra, the destroyer of the sins of men.

Now a description of Atman. In the seat of the heart is a lotus of eight petals. In its centre is Jivatma of the form of Jyotis and atomic in size, moving in a circular line. In it is located everything. It knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of Sveta (white) colour, then it has a mind (or is inclined) to Dharma with Bhakti (devotion). When it rests on the south-eastern petal, which is of Rakta (blood colour), then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of Nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have Vairagya (or be indifferent). When it rests on the northern petal which is Pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of Vaidurya (Lapis Lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the inter-space

between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day's work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of Bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep. During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman. When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.. Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the colour of the Bijas and their position. The letter 'Ya' is the Bija of Prana and resembles the blue cloud. The letter 'Ra' is the Bija of Agni, is of Apana and resembles the sun. The letter 'La' is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter 'Va' is the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch. The letter 'Ha' is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.. One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava, having contracted his throat and the genital organ. From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc. When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky. Between the two bows in the Brahma-hole, one should see Purusha with Sakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Maheshvara]

8.Panchaakshara Japa Mahatmya and Dhyana Yagjna vide Linga Purana:

As Devi Parvati desired to comprehend the meaning of the Panchaakshra Mantra of *Om Namasshivaaya*, Parama Shiva explained the back ground: when the Universe became extinct at the Time of Pralaya, only he was present as Narayana who floated on the Great Water Surface as the Unique and Supreme Being.

As he was thus lying on water, there sprouted a Lotus from his navel and on top of the stem emerged Brahma who desired to initiate ‘Srishti’ (Creation). He created ten ‘Manasa Putras’ or Mind-Born Sons, but prayed to the Supreme Being ie. Maha Deva to empower him with Shakti to take up the exciting task of formal Creation. Then the latter provided ‘Upadesha’ (instruction) to Brahma and in turn Brahma gave the Upadesha to his sons who did sincere Tapasya by the recitation of the Panchakshari for thousands of years, consuming only air and nothing else. Shiva was pleased with the meditation and keeping in view the ‘Loka Kalyaana’ or Universal Welfare explained the purport of the Mantra, its Rishi, Devata, Shakti, Nyasa, Viniyoga and its Sampurna Swarupa or its Full Form:

Omityekaashram Mantram sthitah sarvagatah Shivah, Mantrey shadaksha –rey sukshmey panchaakshara tavuh Shivah/ Vaachya vaachaka bhaavena sthitah saakshaat- swabhaavatah, Vaachya Shivah prameyaatwaan Mantrastadvaachakah smritah/ Vaachya Vaachaka bhavenamanaadih samsthitastayo, Vedi Shivaagamey vaapi yatra yatra Shadaksharah/Guhyaadguhyataram saakshaanmoksha Jnaanamanuttamam, Asya Mantrasya vakshyaami Rishicchandodhi Daivatam/ Beejam Shaktih Swaram varnam sthaanam chaivaaksharam prati, Vamadevo naama Rishih Panktiscchanda udaatdhrutah/ Devataa Shiva yevaaham Mantrasyaasya varaananey, Nakaaraadeeni beejaani Panchabhutaatmakaani - cha/ Atmaanam Pranavam viddhi Sarvavyaapinamavyayam, Shaktistwameva Deveshu Sarva Deva Namaskrutey/ Twadeeyam Pranavam kinchin –madeeyam Pranavam tathaa, Twadeeyam Devi Mamtraanaam Shakti bhutam na shamshayah/ Akaarokaaramakaaraamadeeyo Pranavey sthitaah, Ukaaramcha Makaaramcha Akaaramcha kramenavai/ Twadeeyam Pranavam Viddhi Trimaatram Pluta-muttamam, makaarasya ssarodaatta Rishi Brahmaa sitam Vapuh/Chhando Devi Gayatri Para - maatmaadhi Devataa, Udaattah Prathamastudwacchaturyascha dwiteeyakah/Panchamah Swaritaschaiva Madhyamo nishadhah smrutah, Nakaarah peeta varnascha sthaanam urva mukham smrutam / Indriyodhi Devatam Gayatri Goutamey Rishih, Makaarah Krishna varnosya sthaanam vai Dakshinaamukham/ Chhandonushtup Rishischaatri Rudro Daivata-muchyatey, Shikaaro dhumra varnasya sthaanam vai Paschimam Mukham/ Vishvaamitra Rishistrishthup cchando Vishnustwa Devaam, Vakaaro Hema varnasya sthaanam chaivottaram Mukham/Brahmaadhi Devatam cchando Brihati chaangiraa Rishih, Yakaaro raktavarnascha Sthaana murdhvem Mukham Viraat/ Cchando Rishir bharadwaajah Skando Daivatamuchyatey, Nyaasamasya pravakshaami sarva siddhikaram Shubham /

(This Unique Single Akshara Mantra OM is firmly embedded in Shiva; this Mantra of six letters viz. *Om Namah Shivaaya* is actually considered as of Five Aksharas; from the view-point of ‘Vaachya’ and ‘Vaachaka’, Shiva is the Vaachya or the Target or He who is sought after and Vaachaka is the means to achieve the Vachya, viz. the Mantra; wherever the Mantra is recited there is Shiva; in fact the Mantra is the Essence of Vedas; the Vidwans who recite the Panchakshari as continuous Japa are sure to attain Moksha. This Parama Vidya is indeed of Shiva’s heart. The Rishi, Chhanda /Prosody, Devata, Beejam and Shakti of the Panchaakshari Mantra is as follows: Vama Deva is the Rishi, Pankti is the Cchanda, Shiva Himself is the Devata, Nakaaraadi Pancha beejas are Pancha Bhutaas; Pranava swara Om is Shiva’s Supreme Soul and also the Shakti. Each letter of the Mantra is distinguished with the Rishi-Chhanda-Deva-Shakti-Beeja combination). Then as prescribed, the Anga Nyasa and Karanyasas should be performed before taking over the Mantra Japa. The person who is practising the Panchaakshara Mantra has to perform ‘Pranaam’ or sincere salutation to his Guru with ‘Shraddha’ by way of Maanasika-Vaachaka or Uccharana-Karma vidhaana or with purity of mind, humility of voice and perfection of deed and then take over the possession of the Mantra from the Guru at a Place of cleanliness, at an ideal time when Grahas, Nakshatras and Yogaas are well-placed. The Japa has to be performed with equanimity of mind, full control of Indriyas-both Karmendriyas and Jnaanendriyas and of extreme concentration fixed at

the targetted Shiva Maha Tatwa. It is stated that 'Upaashyu Japa' or slowly rendered Japa is hundred times superior and effective than Japa Yajna; when any Japa or repetitive recitation of a Mantra is performed, then that Japa is called 'Vaachaka' or vocal in kind; the Upanshu Japa has slight lip-movement; but Japa of the best is called 'Maanasika' when only mind and thought are at work. Indeed any of the above types of Panchaakshari Japa done with unflinching concentration by aligning Parama Shiva and the Self would definitely yield Siddhis. But mere Japa of the Panchakshari without securing the balance of mind and target are of no avail. Without 'Sadaachaara' or of Self Regulation and Good Observance of Morality and Virtue, any amount of Japa would be fruitless:

Yasmaadaachaara heenasya Saadhanam nishphalam bhavet, Aacharam Paramo Dharma Aacharah Paramo Tapah/ Aacharam Paramo Vidya Aacharah Parama Gatih, Sadaacharavataam Pumsaam Sarvatraabhayam bhavet/ Aachara heenaanaam Sarvatraiva bhayam bhavet, Aachara heenah Purusho Lokey bhavati ninditah/

(Without Aachara and good conduct, any kind of Sadhana or Endeavour is neither possible nor fruitful since Aachara is the prerequisite of any virtuous deed; Aachara is the Parama Dharma, the Parama Tapas, Parama Vidya and Parama Gati or way of Life. Persons of Aachara have access to every thing that is right where as those without Aachara are either afraid, misguided or suspected). In the same context, Maha Deva emphasised to Devi Parvati the utmost significance of performing 'Trikaala Sandhyopaasana' and recital of Gayatri Mantra daily. Sandhya Vandana ought not to be discarded at any cost or provocation of the 'Shadvargas' of Kaama-Krodha-Lobha- Moha- Mada-Matsaras. A Brahmana loses his Brahmanatwa as soon as he ceases to observe this 'Daily Niyama' or Regulation mandatory to a Brahmana. Parama Shiva further underlined the basic principles of Virtue viz. Truthfulness :

Yatsatyam Brahma ityaahurasatyam Brahma dushanam, Anrutam Parusham Shathyam Paishunyam Paapa hetukam/ + Paradaaraanparadravyam Parahimsaam cha sarvadaa, Kkachicchaapi na kurvati Vaachaa cha Manasaa tathaa/

(Refrain from 'Asatyam' or speaking lies: Truth is Brahma and Asatya is as bad as ridiculing Brahma himself; haughtiness, wickedness, slandering are all germinators of depravities and derelictions. Para Daaraa, Para dravya, Para himsa and such other immoralities are not even thought of, let alone done. Shiva was emphatic about the observance of Varnaashrama Vidhana. Brahmanas should never take food without taking bath, nor performing Japa, Agni Karya, and such deeds; they should follow a strict regimen in the context of food consumption as Shiva is always considered as a Bhokta of Naiveydia - anna or the food offered to him by Bhaktaas. Drinking water by one's mouth, while standing, by the left hand and handed over by others. Never walk alone on lonely places, never meditate to Devas by showing the back such as Surya and Chandra Devas, nor even to Pratimas of Gods. As Agni is pure and Sacred, never cross it, jump over or spit. Similarly, never misuse Rivers, Sarovaras and other water bodies as they too are among the Pancha Bhutas. Never touch animals like serpents, dogs, donkeys, camels, birds and so on. Most importantly, one should esteem his or her Guru as equal to Tri Murtis and that is why the hymn: *Guruh Brahma Gurur Vishnu Gurur Devo Maheswaraha, ruh Saakshaat Parahbrahma tasmai Shri Guraveynamah/*

The anger or even marginal displeasure of Guru would adversely affect the Sishya's morale, reputation, thinking capacity and recurrent difficulties of life including ill-health, poverty and untimely death! It should be against such controlled and virtuous life that the concentrated practice of Panchaakshari Mantra would yield maximum results.

Sabeeja samputam Mantram Shata Laksham Jepeyachruchih, Matsaayujya mavaapnoti Bhaktimaan Kimatah Param/ That was what Maha Deva assured Devi Parvati.

Dhyana Yagna: As Parama Shiva was resting in a cave of Kailasha Mountain with Girija Devi, a few renowned Maharshis entered and commended him for his feat of gulping Kalakuta Visha when Maha Deva corrected them that the Samasara Visha was to be considered worse than the Kalakuta and should be avoided at all costs; the best way of avoidance is to disbelieve what ever was seen, heard and imagined and that was what the Nivrutthi Marga was all about. In the Samsara, there are various Jeevaas of Udbhija-Swedaja-Andaja and Jaraajaya nature (Sprouted from Earth, born out of sweat, born out of eggs and born out of yoni) and they are all subject to desires which spread out far and wide like wild fire and end up each and every material into Bhasma. Like the diseases of the nature of Raaga and Dwesha (Liking or disliking) the canker spreads a huge tree and finally gets uprooted. The big tree called Punya gets fallen and even Devas were not free from the falls or periodic dethronements but for the intervention of Maha Shaktis! Deva, Danava, Nripa and Manavaas are all subject to the distresses and torments of life. Vidya and Para Vidya or Vignaan and Atma Jnaan (Knowledge and the Spirituality) are no doubt the way out to conquer Samsara; Aparaa Vidya or Akhshara Gyan comprises Vedas and Vedantaas like Siksha, Kalpa, Vyakarana and so on and are of Shabda Swarupa. Doubtless, these means of Paraa and Aparaa Vidyas are useful to a great extent but Bhagavan would be the ultimate to free from the worldly bondages. These are indeed the steps forward from Samsara to Salvation or from Ajnaana to Jnaana to Paramatma. In other words, Agnaana arising out of Arishadvargas of Kama-Krodha etc would get dissolved by Gyana of the above kinds like Fire and from the melting pot, one could qualify to realise Shiva without whose instructions, Surya would not get woken up, Vayu would not proceed further and Chandra would not shine on the Sky, Agni would not produce heat and light, Bhumi would not hold the Samsara and so on. Now to overcome the Samsarika Visha or the Poison of Life, there are no other ways of Gyaana and Dhyana.

*Samsaara vishatatpaanaam Jnaanadhyaanaamruteyna vai, Pratikaara samaakhyaat naanyathaa
Dwijasattamaah/ Jnaanam Dharmodbhavam Saakshaat jnaanaa-dwiraagya sambhavah,
Vairaagyaatparamam jnaanam Paramaarthaa prakaashakam/Jnaana Vairagya yuktasya Yoga
Siddhirdwijottama, Yoga Siddhya vimuktih Syaatsatva nishthasya naanyathaa/ amovidyaapadacchinnam
yatpadamavyayam, Sarva Shaktim Samaasthaaya Shivamabhyarchaey dwijaa/ Yah Satvanistho
madbhakto madaschana Paraayanah, Sarvato Dharma nishthascha Sadotsaahi Samayutah/
Sarva dwanda saho dheerah Sarva bhutahitey ratah, Rujuswabhaavah satatam swastha chitto mruduh
sada / Amaani Buddhimaan- cchantastyaktaspardho Dwijottama, Sadaa Mumukshurdharmajnah
swaatmalakshana lakshanah/ Runatraya vinirmuktah purva jnmani Punya bhaak, Japaa yukto Dwijo
bhutwaa Shraddayaa cha Guroh kramat/Anyathaa vaapi sushrushaam krutwaa krutrima vajkitah,
Swargaloka manupraapya bhuktvaa bhogaananukramaat/*

(The poison of Life bursting into flames and burning off Manavaas would never cease excepting by the recourse of Jnaana and Dhyana; those who could withstand the extremes of life as also possess soft attitude, equanimity, gentleness, maturity of outlook, peacefulness, previous birth's carry forward of virtue, and are devoid of jealousy, anger, avarice, passion, arrogance should attain Swargaloka. Sacrifice, determination and progressive attitude would be the singular way-out of withstanding the poisons of Samsara!)]

9. Tapasya's variations vide Mundakopanishad

I.i.8) *Tapasaa cheeyate Brahma, tatonnā abhijaayate, Annaat praano manah satya lokah karmasu chaamritam/* (By way of his sankalpa and will power called ‘Tapasya’, Brahman expands himself and originates the Unmanifested ‘Anna’ or the ‘quintessential food’ as an unmanifested ‘Source of the Sources’ from which is evolved ‘Praana’ or the very Original Source named Existence or Life whom some believe as Hiranyagarbha, as followed by Cosmic Mind or Brain Power, as also the Pancha Bhutas or the Five Basic Elements of Nature viz. Earth-Water-Fire and Light-Air-and Sky. There after the Worlds viz. Bhur-Bhuvar-Svar-Mahar-Janar- Tapo-Satya Lokas. Then the ‘karmasu’ or as the Cause and the fruit of the ‘karma’ or Rituals is the End Result viz. ‘Amrita’ the pinnacle of Immortality; but the concept of Karma is cyclical through births and deaths and indeed there is a mirage of the end of Karma elongated into perhaps billions of Kalpa Kaalaas.)

*brahmacharya ahimsā ca sārīram tapa ucyate vānmano niyamaḥ sāmyaṁ mānasaṁ tapa ucyate 18
vidhijñebhyo dvijātibhyo grāhyam annaṁ viśiṣyate āhāranīyamenāsya pāpmā naśyati rājasah 19
vaimanasyaṁ ca viṣaye yānti asya kvaraṇāni ca tasmāt tanmātram ādadyād yāvad atra prayojanam/
antakāle vayotkarṣāc chanaiḥ kuryād anāturaḥ evaṁ yuktena manasā jñānam tad upapadyate 21 rajasā
cāpy ayaṁ dehī dehavān śabdavac caret kāryair avyāhata matir vairāgyāt prakṛtau sthitaḥ ā dehād
apramādāc ca dehāntād vipramucyate /*

Brahmacharya and ahimsapaalana are stated to be of ‘shaareerika tapasya’ while manovaani samyamana is known as ‘maanasika tapasya’. Vaidika vidhi anusaara dwijas consider ‘anna grahana’ as of the vedic assurance of ‘annam paramatma’, but in a limited manner as the ‘rajoguntpanna paapa shanti’.[Referring to ‘Bhakshya-abhakshya’ or material worthy of consumption Maharshi Apararka detailed as follows: *Jaati dushtam kriyadushtam kaalaashraya vidushitam, Samsargaashraya dushtam vaa sahrullekham svabhaavatah/ Lashunam grunjanam chiva phalaanu kavakaadicha, Vaartaaka nalikaa laabu hyave yaajnaati dushitam/ Nabhakshayetkriyaa dushtam yaddushtam patitaabhih, Kaala dushtam tu vigjeyam asnaahaaktam chirasthitamk, Dadhi bhaksha vikaarascha madhu varjam tadishyate/Suraalashuna samsprushtam peeyushaadi samanvitam, Samsargaaddhushya -tetaddhi shudrochishthavadaacharet/ Vichiktsaasu hridaye yasminnaanne pajaayate, Sahullekham tu vigjeyam peeyushaadi svabhaavatah/* (It is always advisable to discard any thing or anybody which is spoilt by way of the background of Jaati or nativity, kriya or action or samsarga or association. Material worthy of discarding due to ‘jaati dosha’ are among onions, lassan, brinjal etc. Whatever is procured or cooked by the characterless and conductless men or women who suffer from ‘kriya dosha’ too are worthy of discard. Another variety of material that suffer from ‘Kaala dosha’ or invalidated by time like old curd, milk and vegetables etc. too must be rejected for use. Yet another category suffering from ‘Samsarga dosha’ or wrong association and interaction with persons of fallen sections of the Society should be dispensed with instantly. Should there be any prick of conscience, food or related material be rejected] The obvious reasoning is due to ‘Rajasikotpanna Paapa Shanti’. Then the saddhaka’s dehendriyaas too would tend to be oversaturated by the excessiverajoguna and be the obvious hurdles to ‘manasshanti’ Thus there be the essentiality for ‘yoga yukta manojnaana prapti’ \while till the termination of life the ‘jnaana prapti prayatna’ be pursued vigorously. Yogapaaraayana yogi’s buddhi be thus not to be a hindrance to the rajasika guna and while steeply being engaged in vairaagya swabhaava sthiti should make all out efforts for moksha prapti.

*ā dehād apramādāc ca dehāntād vipramucyate , hetuyuktaḥ sadotsargo bhūtānām pralayas tathā
parapratyaya sarge tu niyataṁ nātivartate / bhavānta prabhava prajñā āsate ye viparyayam dhr̥tyā
dehān dhārayanto buddhisamkṣipta mānasāḥ sthānebhya dhvaṁsamānās ca sūkṣmatvāt tān upāsate/*

*yathāgamaṃ ca tat sarvaṃ buddhyā tan naiva budhyate dehāntaṃ kaś cid ansvāste bhāvitātmā
nirāśrayaḥ/ yukto dhāraṇayā kaś cit sattāṃ ke cid upāsate, abhyasyanti paraṃ devaṃ vidyut
saṃśabdītākṣaram antakāle hy upāsannās tapasā dagdhakilbiṣāḥ/*

That parama yogi who till ‘deha tyaga paryanta kaala’ would keep on and on endeavoring the deha bandhana vimukti and the bandhana kaarana bhuta agnaana. That Brahma jnaanaanusaara be such as to lead to the purarjanma prasakti or moksha praapti vishaya decisively. Some of the Yogis, by virtue of their buddhi itself could sift the indriya sthirata and could accomplish brahmopaasana by way of indriya sambantha tyaga. Some of these considered views of shastraas affirm that the ‘buddhi kaarana’ could lead to ‘utkrishta tatva jnaana praapti’. Buddhi shuddhata as of ‘dehasthiti paryanta aashraya rahita’ be the gateway to Brahma sthiti. In this manner, some by virtue of Yoga nishthaa dhaarana be conducting Saguna Brahmopaasana and those to the vidyut samaana ‘Jyotirmaya Avinaashi’ Avyakata Shasvata].

Further stanzas of Tripura Rahasyam as followed

*Ityuktvaa charanou mooerhna gruheetvaa danda vaktratah, atha drishvaa tathaabhutam Bhargavam
mukti bhaajanaam, daya maanaswabhaavotha Datto vaktrumupaakramaat/ Vatsa Bhagarva dhanyosmi
yasya te buddhireedrushee, abdhau nimajjato nouka sampraatiriva sangjataa, etaavadeva sakritih
kriyaabhi ruupasangatah, swaatmaana maarohayati pade parama paavane/ Saa Devi Tripuraa
sarvahlaaakaasha rupinee, ananyasharanam bhaktam pratyevamrupinee drutam, hridyaantah patinataa
mochyed mrityujaalatah/ Yaavat kartavyavetaalaatra vibheti dhridham nanah, na taavat sukhamapnoti
vaitalavishtavat sadaa/ Nrinaam kartavyakaalaahisandrashtaanaam katham shubham, karaala garalaa-
vaakraagaanaamiva kvachit/ Kartavyavishasmsarga moorchitam pasyavai jagat, andheebhutam na
jaanaati kriyaam swasya hitaatmikaam/ Anyathaa cheshtate bhuuyo mohamapadyate punah, evam vidho
hi lokoyham kartavya visha muurcchitah, anaadi kaalatobhume payucchyate visha saagare/ 38--*

As Parashu Rama had explained to Bhagavan Dattaaterya by falling at His Feet, He felt that he be indeed be the ideal person to be about liberation. He satated that you be a person as of a sinking boat in the Samsara saagara. You are of such auspiciousness that one be associated with religious rites and as elevated by a pure state of nature . That Bhagavati Tripura is stated to be of the nature of Supreme Concsiousness who be kind to you as She could manifest within the heart of discriminating perception called Sadbuddhi in a devotee who had taken refuge unto Her and liberate you quickly from the snare death to bliss. As long as person be not a afraid of theghost of obligatory duties, so long he would not obtain happiness like one be possessed by an evil spirit ever. How could there be happiness by those persons bitten by a black serpent of the obligatory duties as for those whose bodies be overcome by the flames of a dreadful poison. Indeed the world would become senseless and blind by the contact with the poison of obligations and tasks. It would hardly realise the prac tice which be of the nature of its own well being. Otherwise, it might act on a different manner yet again and again repetitily indeed . Bhargavan, may you be blessed as you had arrived at a fortunate and auspicious time.

[Vishleshana vide Devi Bhagavata Purana on 1. Bhagavati’ s Physical features- 2.Procedure for wordhipping Her- 3. Navaavarana Puja-4.Devas and Trinity pray to Maha Bhagavati of ‘Nirguna’ and ‘Nirakara’- 5. Maha Bhagavati’s ‘Virat Swarupa’-6. Para Brahma Gyan (The Knowledge of Almighty)- 7. External and Internal Ways of Worship-‘Naivedyas’ (Offerings) for worship of Devi Bhagavati 8.

Portrayal and manifestations of Prakriti - 9.Prakriti and Purusha as Integrated Concepts 10. Mani Dwipa Varnana

1, Maha Devi's Physical features

Maharshi Veda Vyasa ventured to describe the splendorous outline of Her Image to King Janamejaya: Her Form was a mass of blistering dazzle, Her Charming Extraordinary Face was that of Maha Deva represented by 'Tamoguna'; Her long and black Hair overhanging from Head to knees was like the Power of Yamaraja; Her three Eyes were the intensity and ferocity of 'Agni', the pupils being black, middle portion being white and the end of the eye balls being red; the two Eye Brows were black like 'Sandhyas' (twilights) curved like the arrows of Cupid; the two Ears created by Vayu or Air, Her Nose chiselled and attractive; teeth like gems of Daksha; lower lip like 'Aruna' the Charioteer of Sun and the upper lip after Lord Kartika; thighs and legs of Earth and Varuna; eighteen hands of Vishnu and red fingers like the glitter of Vasu Devatas. Soon after The Maha Devi was formed, various presentations were made to Her by the Devatas: the Ocean of Milk gifted a pearl necklace and eternal red robes; Vishvakarma provided ornaments for each part of Her Physique never seen in the Universe earlier; Varuna presented flowers of everlasting fragrance and freshness as well as a Vijayanti garland on her chest; Mountain Himalaya a ferocious lion as Her Conveyance; Maha Vishnu gave a Chakra (Discus); Sankara a 'Trisula' (Trident); Agni (Fire) Deva gifted a 'Sataghni' Weapon; Conch by Varuna; Divine Bow and Arrows by Vayu Deva (Wind God); Yama God of Death a Sceptre; Indra his thundebolt; Brahma a 'Kamandalu' a vessel of Holy Water Ganges; Kubera gifted a Drinking Cup of Gold and an everfresh Lotus; Varuna a 'Pasa' (A Destructive Rope) capable of rounding off hundreds of Demons together and Visvakarma a high voltage Kaumudi Mace and so on.

2. Procedure of worshipping Maha Devi

After ensuring external and internal purity ('Bahya Suddhi' and 'Antar Suddhi') and squatted with concentration, one should initiate 'Achamana' (sipping water thrice) with 'Kesavaya Svaha, Narayanaya Svaha, Madhavaya Svaha etc; be ready with articles of worship; perform 'Pranayama' or controlled breathing; follow by 'Bhuta Suddhi' or purification of the old and installing the new representation of Devi Bhagavati and observe internal 'dhyana' (meditating) to mean: dissolve Earth into Water, Water into Fire, Fire into Air, Air into Ether, Ether into 'Ahamkara', 'Ahamkara' into 'Mahat'(Great Energy) and 'Mahat' into 'Prakriti' or 'Maya', or in other words imagine transformation of the Five Elements into Moola Prakriti; follow Bhuta Suddhi by 'Jeeva Suddhi' or align the Self with Parama Devi; proceed further by mentally setting Six Chakras (outer- most circle inserted by an inner circle, further inserted by four more inner circles one within another) thus arranging the installation of 'Shat chakropasthitha Samsthitha' simultaneously pronouncing the afore mentioned nine lettered Mantra, viz. 'Om Aim Hrim Kleem Chamundaya Vicche' and align the Mantra to the six chakras as also touching the relevant body parts of the Worshipper concerned. The 'Karthā' or the Worshipper should perform 'Sankalpa' or mentioning the 'Tidhi'(date), 'Vara' (day) 'Nakshatra' or the relevant 'Star' of the day, 'Aayana' or the Course of the Solar Movement, Month, Year, Manvantara, Yuga, Place, Name of the Performer, 'Gotra' etc.; sprinkle water on the self, surroundings, articles and place of worship and recite the Mantra to remove obstacles for worship viz. 'Astraya Phat'; place the Sacred Copper Plate in position; [readily available from contemporary markets or draw two hexagonal triangles - one straight and another

inverted- crossing each other, draw a figure outside that image, an octagonal form of eight petals and outside this a 'Bhupura' or boundary lines. On the eight petals are inscribed the Bija Mantras with the ninth word inscribed at the central Ovum]. The 'Bindu' or 'Adhara Shakti' or the Super Energy at the Central Ovum which one has to worship. The 'Yantra' (diagram) is expected to resemble human body and is a mystical representation of Devi Maha Bhagavati to be worshipped.

Actual Puja commences while seated facing east and looking at the tip of the top triangle of the Yantra. The lowest triangle at the bottom right represents Lord Ganesha whose prayer is a traditional must. The bottom left hand side is governed by Sun God, top left Corner by Lord Vishnu, and top right corner by Lord Shiva. The 'Lokapalas' or Direction-wise Guards protect as follows: Indra guards East, Agni (Fire) guards South East, Lord Yama guards South, Nirruti South West, Varuna the God of Rain and Water guards the West, 'Vayu' the God of Air guards North West, Soma or Moon guards North, and Ishana protects North East.

After propitiating the Devas and Lokapalakas, Puja to Devi Bhagavati starts by *Kara Nyasa and Anga Nyasa*. The Karanyasa Mantras are: Aim- angushttabhyam Namah, Hreem- Tarjaneebhyam Namah, Sreem - Madhyamabham Namah, Aim- Anamikabhyam Namah, Kleem Kanishthikam Namah, Souh Karatala prushthabhyam Namah. Anganyasa Mantras are: Aim Hridayaya Namah, Hreem Sirase Svaha, Sreem Sikhayavoushat, Aim Kavachahum, Kleem Netratraya aushath, Sauh Astrayaphut. Salutations to Maha Devi as follows:

Om Aim Sreem Aim Kleem Souh-Kriya Shakti Peethayai-Shri Padukayam Pujaami

Om Aim Sreem Aim Kleem Souh-Jnana Shakti Kundalinyai- -DO-

Om Aim Sreem Aim Kleem Souh- Iccha Shakti Maha Tripura Sundaryai- -DO-

Nityamba Pujas: The following Mantras to added after each Nityamba:-

Om Aim Hreem Shreem Aim Kleem Souh XXXX Sri Padukayam Pujaya Namah

Example: Do Kameswari Nityamba Do

Bhagamalini Nityamba, Nityaklinna Nityamba, Bherunda Nityamba, Vahnivasini Nityamba, Maha Vajreswari Nityamba, Sivaduti Nityamba, Tvarita Nityama, Kula Sundari Nityamba, Nitya Nityamba, Neelapataka Nityamba, Vijaya Nityamba, Sarva Mangala Nityamba, Jwalamalini Nityamba, Chitra Nityamba, Maha Nitya Nityamba, Parameswara Nityamba, Parameswari Devi, Mitresamayi Devi, Shashtheesa Mayi Devi, Uddishamayi Devi, Charyanathamayi Devi, Lopamudramayi Devi, Agashyamayi Devi, Kala- tapanamayi Devi, Dharmacharyamayi Devi, Muthakesivaramayi Devi, Deepakalanathamayi Devi, Vishnudevamayi Devi, Prabhakara Devamayi Devi, Vasudevayamayi Devi, Ratnadevimayi Devi and Sri Ramanandamayi Devi.

Navavarana Puja- Names of Devis in Nine Enclosures

'Pradhama Avarana' (First Enclosure) in Three Outer Lines:

First Line: Anima Sidhamba, Laghima Sidhamba, Mahima Sidhamba, Isitva Sidhamba, Vasitva Sidhamba, Prakamya Sidhamba, Bhuti Sidhamba, Iccha Sidhamba, Prapti Sidhamba and Sarva Kama Sidhamba.

Second Line: Sri Brahmi Matraka, Maheswari Matraka, Kaumari Matraka, Vaishnavi Matraka, Varahi Matraka, Mahendri Matraka, Chamunda Matraka, and Mahalakshmi Matraka.

Third Line: Sarva Sankshobhini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarva vashankari Devi, Sarvonmadini Devi, Sarva Mahankusa Devi, Sarva Khechari Devi, Sarva Beeja Devi, Sarva Yoni Devi, Sarva Trikhanda Devi, Trilokya Mohana Chakraswamini Devi and Prakata Yogini Devi.

‘Dvitheeya Avarana’ (Second Enclosure): Kamakarshini Shakti, Buddhyakarshini Shakti, Ahankarakarshini Shakti, Sabdakarshini Shakti, Sparshakarshini Shakti, Rupakarshini Shakti, Rasakarshini Shakti, Gandhakarshini Shakti, Chittakarshini Shakti, Dhairyakarshini Shakti, Smrutyakarshini Shakti, Namakarshini Shakti, Beejakarshini Shakti, Atmakarshini Shakti, Amrutakarshini Shakti, Sharirakarshini Shakti, Sarva Aasha Paripurka Chakraswamini and Gupta Yogini.

‘Truteeya Avarana’ (Third Enclosure): Anga Kusuma Shakti, Ananga Mekhala Shakti, Ananga Madana Shakti, Ananga Madanatura Shakti, Ananga Rekha Shakti, Ananga Vegini Shakti, Ananga Ankusha Shakti, Ananga Malini Shakti, Sarva Sankshobhana Chakraswamini, and Gupta thara Yogini.

‘Chaturdha Avarana’ (Fourth Enclosure): Sarvakshobhini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarvahladini Devi, Sarva Sammohini Devi, Sarva-Sthambhini Devi, Sarvajhrumbhini Devi, Sarvavashankari Devi, Sarva Ranjani Devi, Sarvonmadini Devi, Sarvatha Sadhika Devi, Sarva Sampatti Purani Devi, Sarva Mantramayi Devi, Sarva Dvandva Kshayankari Devi, Sarva Soubhagya Dayaka Chakraswamini Devi and Sampradaya Yogini Devi.

‘Panchama Avarana’ (Fifth Enclosure): Sarva Siddhiprada Devi, Sarva Sampathprada Devi, Sarva Priyankari Devi, Sarva Mangala Karini Devi, Sarva Kamaprada Devi, Sarva Dhuhkha Vimochani Devi, Sarva Mrithyu Prasamani Devi, Sarva Vighna Nivarini Devi, Sarvanga Sundari Devi, Sarva Sowbhagya Dayani Devi, Sarva Ardha Sadhaka Chakraswamini and Kulotheerna Yogini.

‘Shashtha Avarana’ (Sixth Enclosure): Sarvagya Devi, Sarva Shakti Devi, Sarva Aishvarya Pradayani Devi, Sarva Jnanamayi Devi, Sarva Vyadhi Vinasini Devi, Sarvadhara Swarupa Devi, Sarva Papahari Devi, Sarva Anandamayi Devi, Sarva Raksha Swarupini Devi, Sara Epsitha Phalaprada Devi, Sarva Rakshakara Chakra Swamini and Nigarbha Yogini.

‘Saptama Avarana’ (Seventh Enclosure): Vasini Vagdevi, Kameswari Vagdevi, Modhini Vagdevi, Vimala Vagdevi, Aruna Vagdevi, Jayani Vagdevi, Sarva Eswari Vagdevi, Kaulini Vagdevi, Sarva Rogahara Chakraswaini, Rahasya yogini, Banini, Chapini, Paasini and Ankusini.

‘Ashta’ Avarana’ (Eighth Enclosure): Maha Kameswari Devi, Maha Vajreswari Devi, Maha Bhagamalini Devi, Sarva Siddhiprada Chakraswamini and Ati Rahasya Yogini.

‘Nava Avarana’ (Ninth Enclosure): Sri Sri Bhattarika, Sarvanandamaya Chakraswamini and Parapara Rahasya Yogini.

Conclusion of Navavarana Puja:

Tripura Devi Namah: Dhyayami; Tripuresi Devi Namah: Avahayami; Tripura Sundari Devi Namah :Asanam Samarpayami; Tripurasiddhi Devi Namah: Snanam Samarpayami; Tripuramba Devi Namah: Vastram Samarpayami; Maha Tripura Sundari Devi Namah: Abharamam Samarpayami; Maha Maheswari Devi Namah: Gandham Dharayami; Maha Maharagni Devi Namah: Pushpam Pujayami; Srimad Simhasana Iiswaryai Devi Namah: Padam Pujaami; Lalitha Devi Namah: Gulphou Pujayami; Maha Raagni Namah: Janghou Pujayami; Paramakushi Namah: Januni Pujayami; Chapinyai Namah :Urum Pujayami; Tripurayi Namah: Katim Pujayami; Maha Sundaryai Namah: Nabhim Pujayami; Sundaryai Namah: Vasitrayam Pujayami; Chakranathaya Namah: Udaram Pujayami; Charinyai Namah: Kantham Pujayami; Chakreswaryai Namah: Oshtham Pujayami; Maha Devai Namah: Kapolam Pujayami;

Kameswaryai Namah: Dantapanktim Pujayami; Parama Eswaryai Namah: Chbukam Pujayami; Kamaraja Priyayai Namah: Nasika Dwayam Pujaami; Kamakotikayai Namah: Bhru Madhyam Pujaami; Sarv Patalayai Namah: Mukham Pujayami; Kulanthayai Namh: Parswam Pujaami; Amnayanathyayai Namah: Siram Pujamami; Sarva Amnaya Nivasinyai Namah : Padukam Pujayami; Maha Sringara Nayikayai Namah : Sarvangyani Pujayami.

Maha Sakti Devi Namah: Dhoopam Aghrapaami; Maha Guptha Devi Namah: Deepam Darshayami; Maha Gupta Devi Namah: Nivedaym Samarpayami; Maha Ananda Devi Namah: Tamboolam Sarpayami; Maha Skanda Devi Namah: Mantra Pushpam Samarpayami; Maha Maha Sri Chakra Nagara Samragini Namah: Pradakshina Namaskaran Samarpayami. [Note: If the detailed worship on the above lines is not possible to perform, at least the following powerful Panchadasakshari mantra may be recited 108 times each day keeping in view the Sri Yantra with concentration:
Ka E La Hreem-Ha Sa Ka Ha La Hreem-Sa Ka La Hreem]

4. Devas and Trinity pray to Maha Bhagavati of 'Nirguna' and 'Nirakara'

In their own multi-disciplinary method, the entire Deva community, blessed in the presence of Trinity, made Vows to perform extreme Tapasya to please Maha Bhagavati; some resorted to continuous recitation of Her thousands of Holy Names or Her seed mantras; some executed Chandrayana Vratas of consuming one meal a day by gradually reducing the fist-wise intake by each passing day; some performed 'Antar Yagna's (Inner Sacrifices) or 'Prana Agnihotra Yagna' or transforming external fire sacrifice into Interior Prana or Life Energy (in other words, Fire Sacrifice of one's Vital force). With such intense Tapasyas by Devas, Maha Bhagavati appeared and indicated that the menace of Takasura could be overcome only by Lord Kumara , the son of Maha Deva and Devi Parvati, who from Her own Shakti, would soon be born to King Himavanta. This blessing of Bhagavati was a mighty relief to all Devas who expressed their extreme gratitude to Her. They bowed to Her saying *Om Tat Twamasi*. [Om ('A: Srishti or Creation; Sthithi: Protection; Laya: Destruction), Tat (That Awareness), Twam (Eternity), Asi: ('I' or self)]. In other words: The Awareness of that Great Eternal Energy is within the Self. The Eternal Energy is far beyond the Five Stages of Consciousness or Sheaths viz. 'Annamaya' (manifested or perceptible material dimension), 'Pranamaya' (energy dimension), 'Manomaya' (mind formed dimension arising out of thought, will and emotion), 'Vijnanamaya' (dimension of experience) and 'Anandamaya' (Final dimension of Bliss). The Three Phases of 'Sat', 'Chit', 'Ananda' or Wakefulness, Deep Sleep and 'Samadhi' are likened to 'Tatwamasi', thus Devas prayed to Devi Bhagavati.

Devi Bhagavati blessed the Devas and Trinity describing Herself as **Nirguna and Nirakara** but to facilitate the understanding of a Reality Being of Super Force, She assumed the Attributes and Shape of a Physical body so that Her Presence is anchored in the imagination of one's mind. The Cover basically is Maya or a Make-Believe. Before Creation of the Universe, there was only the Supreme Energy and nothing else, which created Maha Maya or The Great Illusion of Existence. Maya interferes with the process of Awakening the Reality; it is like the heat of fire, the rays of Sun, the coolness of Moon, the force of Wind and so on. Paramatma or the Super Soul is at once identifiable in 'Saguna' form or in 'Nirguna' concept. The capacity to sift Reality from Illusion becomes enabled by Brahma Gyana which in turn emerges from 'Chaitanya' or Logic; this takes three forms viz. Icchha Sakti (the will), Jnana Shakti (where- with all), Kriya Shakti (the action be it in the form of meditation, Bhakti or Yoga). The 'Sat Chit Ananda' or the Reality Prompted Awakening of Bliss is the Final Reality! As Himavanta had the benefit

of Bhagavati's Appearance, She blessed him too with the boon of Girija becoming his daughter soon and the latter would be an Extension of Bhagavati, the Cause of Causes, the Entire Creation of Brahma, Vishnu and Siva down to each atom of which Himavanta, Girija Devi, Skand Kumara, and the Demon Tarkasura would all be the actors in the forthcoming drama. Himavanta requested Maha Devi to reveal Her Magnificent 'Virat Rupa' or the Colossal Form and She obliged!

5. Maha Bhagavati's 'Virat Swarupa'

Maha Vishnu and Devatas were in raptures when Himavanta's request to Maha Bhagavati to display Her Colossal Form was granted. Her upper portion of the head is Satya Loka, Sun and Moon the eyes, Vedas Her utterances, the entire Universe is Her heart, Earth is Her loins, Bhuvarka is the navel, Maharoka is the neck, Janaroka Her face, Tapoloka the lower part of Her head, Indras and Devathas in Svaroka are Her arms, sound emerges from Her ears, Aswini Twins Her nostrils, fire is within Her face, eye brows represent Brahma, water Her stomach, Lord Yama the Demi-God of death Her larger teeth, smaller teeth Her affection, Her Maya or Illusion is Her bewitching smile, Her side looks is Creation, Her lip is modesty and lower lip is materialism, unfairness is Her back, Prajapati is Organ of creation, Oceans are Her bowels, mountains are bones, veins are rivers, body hairs are trees, hairs on Her head are clouds, Her clothings are twilights, Her mind is Moon, Vishnu Her Vijnana Shakti, and Her destroying Shakti is Rudra. Bhagavati's magnified appearance was at once awesome and frightening, pleasing and alluring, cruel and kind, smiling but haughty. She is exceptionally radiant like several Suns and remarkably spic in Her highly gorgeous form.

6. Brahma Gyan (The Knowledge of Almighty)

Having outlined the precepts of Yoga, Devi Bhagavati was requested by the King of Himalayas to enlighten him as to how best to acquire 'Brahma Gyan' so that the Knowledge thus gained, albeit peripherally, be harnessed to take steps towards Her. Indeed, Brahma Gyan is not simple to acquire even to Illustrious Maharshis, Devatas and even Trinity, since its Wisdom is higher, deeper and far more mysterious and perplexing than the orbit of realisation of anybody, let alone human beings. When one refers to Brahma Gyan, it is not to be misconstrued as the knowledge of Lord Brahma of the Trinity, but the highest of all ie. the Supreme Brahman who is Devi Bhagavati Herself, whom there is indeed nothing there beyond. That particular Brahma who is eternal, imperishable, all-knowing, and all powerful is the Unique and higher than the highest or the 'Nirguna Brahma' who does take physical forms at Her (or His) will. It is that target that one should hit by utilising the 'Bow' of meditation and the 'arrows' of OM Mantras. It is that Mystic Brahman who is the converging point of three effective paths viz. 'Sravana' (Absorbing by way of hearing), 'Manana' (Cogitating by way of mental absorption) and 'Dhyana' (mental concentration by way of meditation)). It is that 'Antaryamin Purusha' (The Inner most Soul) that one has to seek and that is what Brahma Upasana all about. The 'Atma' is a bridge to 'Paramatma'. Atma or Antaryamin is encased within physical frame which is tied up with 750,000 'nadis' (Life webs) fastened to the navel as the center of wheel and this 'Antaryamin' resides in the heart. 'Prajna' or inner consciousness is a link to Maha Tatva or Prakruti on one hand and 'Paramatma' on the other. When human beings could maintain balance of the three qualities of Sattva, Rajasa and Tamo gunas or when the five bonds of ' Samsara' or normal life are blunted if not severed, then 'Jeeva' is qualified for the entrance test for further stages of Enlightenment.[The five bonds are 'Avidya' or

ignorance or lack of inclination, 'linga deha' or the raw physical form, 'Paramachchada Prakriti' bond or severe snapping of impulses or reactions whatsoever, 'Kama' bond or the pull of desires, and 'Karma' bond of fate]. The 'Jnani' (The Pursuer) of Enlightenment reaches thus the threshold of the Universe and passes by 'Sisumara' (literally meaning the Infant Killer or the dolphin shaped sea mammal) or the constellation of North Pole (Ursa Minor) where he becomes devoid of passions far beyond 'Gunas', 'Tatvas' and Bonds and enters the Golden Sheath or the Cosmic Egg. From there lies a sheet or a continuous path of Infinite Effulgence where there are no directions of north, east, west or south; no time measurements, no space dimensions but only 'Brahma Conscience' or 'Hiranmaya Kosa'. Maha Bhagavati Devi thus defined the 'Brahma Gyan' as the Supreme Knowledge of Herself which is neither in Heavens, nor Satyaloka, nor Vaikuntha, nor even Kailasa but in one self who transforms the self or the 'Atman' unto 'Paramatman'. Finally, the destination is within oneself and no where else viz. the heart likened with the Lotus Within! In this connection, Maha Devi emphasised the role of a Guru (Spiritual Teacher) who is superior to one's own father; for the parental combination provides birth but the Spiritual Instructor endeavors to break the cycle of births and deaths, by providing 'Brahma Gyan'. Of course, one's father is competent to teach Brahma Vidya, other things being equal!

In the context of imparting Brahma Gyan, Maha Devi Herself provided an anecdote to Himavanta. A Muni named Dadhyam prayed to Indra for instructing him Brahma Gyan. Indra agreed on one condition that he should never impart to anybody else and that his head would be cut if the Muni did so. But Aswini Devata brothers approached the Muni after a few days and assured the Muni that his head would be pre-cut and kept safe and meanwhile a horse head would be fixed in place of the original head; from the horse head the Sage might teach Brahma Gyan to the Aswini Brothers and once Indra cut the horse head then the original head of the Sage would be replaced!

7 External and Internal Ways of Worship

In the context of performing worship to Devi Bhagavati, two principal approaches were mentioned, the external and internal. The former kind is two fold again ie. Vedic and Tantrik. The Dharmik route is as per Vedic precepts and meditating Devi Bhagavati with 'Karma' or Sacrifice with 'Jnana' (Knowledge) and 'Bhakti' or devotion. Maha Deva Himself created Tamasic Sastras like Vama, Kapalika, Koulaka, Bhairava and so on. He also created five 'Agamas' viz. Shaiva, Vaishnava, Saurava, Sattva and Ganapathiya. The 'Varnashrama' method is followed according to the prescribed principles and worship Maha Devi accordingly. Another route in external worship way, is to follow the routine of waking up in the early hours of pre-dawn, pray to Maha Devi in the form of Kundalini Fire situated at Mooladhara travelling upto Sushumana Nadi, after morning ablutions and 'Sandhyavandana' as also 'Agni Homa', settle down after 'Asana', 'Sankalp', 'Bhutha Sudhhi' (purification of body elements through respiratory control) and perform 'Matrika Nyasa'. The 'Nyasa' is to be executed by arranging the seed Mantra of Hrilleka- 'HRIM' by arranging the word 'Ha' in 'Mooladhara', 'Ra' in the heart, 'I' in the middle of the eyebrows and finally the full word 'Hrim' at the top of the head. The 'Nyasa' over, one should set up the four principles of Dharma (Virtue), 'Jnana' (wisdom), 'Vairagyam' (detachment) and 'Vaibhogam' (Prosperity) in the four directions of East, South, West and North and retain the image in the Centre of Maha Devi as seated on 'Pancha Prethas' viz. Brhama, Vishnu, Rudra, Sadasiva and Maheswara underneath. Maha Devi's seat is over and above the 'Pancha Bhutas' (Five Elements viz. Earth, Water, Effulgence, Air and Sky) and 'Pancha Avasthas' or Five States of Existence, viz. 'Jagriti' (awakeness), 'Swapna' (Dreaming), 'Sushupti' (Deep Sleep), 'Turiya' (Happiness), 'Ateetha rupa'

(the status of Bliss). One should meditate with concentration by way of ‘Japam’ (recitation of Devi’s names), ‘Argham’ Offer water with ; sprinkling water with ‘Astra Mantram Phut’ for purifying the worship material as also the self, execute ‘prana prathishtha’(instal Life), ‘Avahana’(Invocation), ‘Arghyam’(Offering Water), ‘Deepam’ (lighting of oil-soaked cotton wicks), Pushpam (offering flowers), ‘Naivedam’ (offering elaborate eats) and various other Services to Maha Devi especially ‘Kshamarpana’, finally distribution of ‘Prasad’.

‘Naivedyas’ (Offerings) for worship of Devi Bhagavati

With a view to mitigate the sins being committed either knowingly or otherwise and the imminent eventuality of having to visit the hells for suitable punishments, the devoted persons tend to perform worship to Devi Bhagavati as ‘Sva Dharma’. In this context, offerings to Devi are made at various worship times and the details of ‘Naivedyas’ as recommended by Nara Narayana Sages, (the sons of Dharma) to Narada for the benefit of posterity. The ‘Naivedyas’ after the worship be given away to pious Brahmanas and the prescribed material and the resultant benefits are stated to be certain. During the ‘Sukla Paksha’ period or the first half of a month after full Moon, the worship on Pratipada or the first day be provided with rice and ghee as Naivedya for security from ongoing diseases. On Dvithiya day, the material of Naivedya be sugar for longevity. Let milk be the product on the Tritiya day for temporary ailments. On the Chaturdhi day, the Naivedya might be a cake of flour for removal of obstacles. Plantains be offered on the Panchami day to improve intelligence. Honey would be the product for Naivedya to Bhagavati on the Shasthi day for enhancing body beauty; rice and jaggery be offered on Saptami day for clipping mental sorrows. Coconut is offered to Devi on the Ashtami day for freedom from repentance. On the Shukla Navami day , naivedyam is offered as fried rice for contentment in life and happiness there after. ‘Til’ or sesame is offered on the Dasami day for warding off fear of death. On Ekadasi Maha Devi would be pleased with the offering of ‘curd’ and well flattened and parched rice or grain be offered on Dwadasi day. Grains are offered as Naivedyam on the Trayodasi to seek blessings for progeny and on Chaturdasi blessings from Siva are bestowed by Devi for an offer of fried barley or such other grains. Finally, ‘Payasam’ (made of rice, milk and sugar) should be offered to Devi to uplift ancestors (Pitrus) to higher regions on the full moon day or Pournami. Additionally, if daily homas are also performed, the items offered to Devi would destroy all evil forces. As a rule on Sunday, ‘Payasa’ Naivedyam is offered; Monday: Milk; Tuesday: Plantains; Wednesday: fresh butter; Thursday: Sugar candy (Gud); Friday:white sugar; and cowmilk butter on Saturday.

Worshipping under Madhuka Tree, the monthwise offerings on each Sukla Tritiya or third day after full Moon must be: In Chaitra month Madhuka Tree be worshipped and offered ‘Naivedya’ of Five kinds of Food; in Vaisakha it should be ‘Gud’or Jaggery, Jyeshtha: honey; Ashadha: White butter; Curd in Sravana; Sugar in Bhadrapada; Paysa in Poushya month; milk in Kartik; Pheni in Margasirsha; Dadhi Kurchika in Pausha; butter made of cow milk in Magha and Coconut in Phalguna month. During these twelve months, Devi Bhagavati likes to be addressed by these names viz. Mangala, Vaishnavi, Maya, Kalaratri, Duratyaya, Maha Maya, Matangi, Kali, Kamalavasini, Siva, Sahracharana, Sarva Mangala Rupini. Great emphasis is laid on worship under Madhuka Tree as not only a sure shield of ailments, family troubles and health problems but also a proven provision of escape from hells after one’s life. Under the Madhuka Tree, one should pray to Maha Bgagavati as Maha Devi, Mahesvari, Maha Mangala Purini, Moksha Pradayani, Mada Dhatri (Source of Supreme Delight), Maha Moha, Minakshi,

Marma Bhedini and Madhurya Rupa Shalini ! [Generally speaking any of the following items are liked by Devi Bhagavati : Gur, honey, ghee, milk, curd, butter, ‘kushmanda’, Modaka, Panasa, Plantain, Jambu, mangoe, Sesamum, oranges, pomegranate, Amalika, Ladu, Vatapathra, etc.]

8. Portrayal and manifestations of Prakriti

Maha Muni Narayana, the son of Dharma, explained the broad outline and features of ‘Prakriti’ to Maharshi Narada. Of the word Prakrit, the prefix ‘Pra’ stands for Superior or Excellent and ‘Kriti’ denotes Creation. A closer focus on the word reveals ‘Pra’ for Satva Guna, ‘Kri’ Rajo Guna and ‘Ti’ for Tamo Guna. Satva is pure and transparent; Kri for Rajo Guna or of mixed quality and Tamo Guna, the hider of Real Knowledge. The act of creation was the product of ‘Paramatma’ the Super Energy, one side of that being Prakriti and the other side is ‘Purusha’. Paramatma by His Yoga or Maha Shakti (the Holy Ghost) divided Himself into two parts, one a Purusha and another the Prakriti. The ‘Mula Prakriti’ which emerged thus manifested into five major Forms, viz. Durga, Radha, Laxmi, Sarasvati and Savitri. **Durga** or the better half of Siva is the Highest Shakti, Narayani, Vishnu Maya and Parabrahma, worshipped by Brahma, Devas, Siddhas, Sages and devotees, being the Prime Energy, the Omni Fire and the Omni Light. She is praised by Vedas and Shastras as the Maha Maya, the Cause of Causes. The second among the Shaktis is **Lakshmi**, who is of ‘Suddha Tatva’ which is far superior to Satvika Guna, and is the bestower of prosperity and happiness. She is indeed the source of life, free of greed, anger, meanness, vanity and lust. She is the strength of Maha Vishnu, Rajya Lakshmi for Royalties and Griha Lakshmi for Householders, representing ‘Ashta Lakshmis’ viz. Adi Lakshmi, Dhana Lakshmi, Dhanya Lakshmi, Dhairya Lakshmi, Santhana Lakshmi, Vidya Lakshmi, Gaja Lakshmi, Vijaya Lakshmi. She is also the embodiment of ‘Soundarya’ (Beauty), ‘Aishvarya’ or Great Prosperity, ‘Kirti’ Lakshmi (Fame), ‘Sahasa’ Lakshmi (Enterprise), ‘Vanijya’ Lakshmi (Business and Trade) and ‘Daya’ Lakshmi. The third manifestation of Shakti is **Sarasvati**, the Goddess of ‘Vidya’ (Learning), intelligence, memory, ingenuity, wisdom, literature and poetry, Music and fine arts, argument, Vedas and Vedangas, Vyakarana (Grammar), Mantras and Tantras, Gayatri, mental faculties, discipline, knowledge, devotion, and anything to do with Godliness. **Radha** is another manifestation of Shakti, who is a symbol of pure love, dedication, high quality of devotion and infatuation. She is the queen of Ras Leelas (Group dances) with several Gopikas and as many Krishnas with ecstatic singing and body movements, quite unaware of public gaze; but the Ras Leelas are hall marks of bhakti and Krishna consciousness, of Sankhya yoga or practice of Dvaita the essence of which sums up the union of ‘Atma’ and ‘Paramatma’ or Prakriti - Purusha and of the confluence of Mula Prakriti and Shiva Shakti. Prakriti Radha is far beyond the Gunas of Sattva, Rajas and Tamas verging on Nirguna or the reality position of ‘Thaadatmya’ (oneness). She has no ‘Ahamkara’ whatsoever as even remote traces of egoistic nature would rapidly erode the purity and sincerity of selfless attachment, let alone the feelings of bliss. The next Shakti is **Savitri or Gayatri**, who is essentially based on ‘Japam’ or repetitive recitation of Short Mantras to attain concentration and mental fixation on the part of Devas, other extra-territorial beings, Sages and humans. Residing in Brahma Loka and being an embodiment of Suddha Tatva, Her demeanor is of crystal clear nature and is the bestower of power of mind; She is the Sarva Siddhi Pradayani and contributor of happiness in the current life and sponsor of bliss thereafter. She also provides Saubhagya and Good Fortune to those who pray to Her on lasting basis. Apart from these basic Shakties, Marshi Narayana gave very many other Shakties like **Tulsi Devi** who is the consort of Vishnu, the Shakti of sin-burning nature and bestower of well deserved boons; **Mansa Devi**, the daughter of Ananta Deva and disciple of Shankara, a noted Siddha Yogini, a Great

Tapasvini and devotee of Lord Vishnu; a sixth part of Mula Prakriti and hence called **Shasthi Devi**, being the leading of Sixteen Matrikas who is celebrated, protects every child from Evil forces at the time of birth as an invisible Yogini and is worshipped on the sixth day after birth (hence the name of Shashthi Devi) and again on the twenty first day; She is also worshipped in Vaisakha Month for the continued protection of a growing child. **Mangala Chandi** is another extension of Mula Prakriti who visits each and every household always and is pleased with worship on Mangalavar (Tuesdays). In the forms of Durga and Kali, She killed the evil brothers of Sumbha and Nikumbha, as the foolish Demon brothers who did severe Tapasya to secure boons of longevity, except from Women; little did they realise that Shakti is the eternal source of strength and the Primeval Energy unparalleled. **Vasundhara Devi** or Earth too is a manifestation of Mula Prakriti, bearing the entire burden of humanity and sourcing countless boons even without asking for. She is the Great Provider including food, shelter, water, fruits, flowers, gems and jewels, metals, and the greatest support for all. Her patience is eternal and distinctive. Indeed, existence is indeed impossible for any activity and the bounty of Nature is an inborn boon to humanity as a whole. There are other ramifications of Prakriti, viz. **Svaha Devi** the wife of Agni or Fire without whom no Rituals, Yajnas are possible nor Dikshas and Dakshinas; the name of Deva Pitr's husband **Svadha Devi's** has to be used in every Homam by all Sages and humans as the Sacrifices are rendered futile otherwise. **Svasthi Devi**, wife of Vayu Deva, has to be remembered at any function to ensure its fulfilment as also to bless the persons responsible for performing the function; **Pushti** the wife of Vighnewara and the Goddess of nourishment to ensure strength of humans; **Tusti** the wife of Ananta Deva to safeguard health; **Saptati** wife of Isana Deva to save from the pangs of poverty; **Dhriti** wife of Kapila Deva to develop the quality of patience; **Sati** the wife of Satya Deva to ensure the bonds of affection of every household; **Pratishtha**, the wife of Punya Deva to distinguish a person from the normal beings to a celebrity; **Kirti Devi** the wife of Sukarma to bestow fame and name; **Kriya Devi**, and the Goddess of action and endeavour the wife of Udyoga or enterprise. Besides there are parts of Mula Prakriti like Dharma Devi, Niralamba or without support, Priti or (contentment), Sukha (Happiness), Sraddha or faith, and Bhakti or devotion. Prakriti's manifestations also included Rohini wife of Moon, Sajna of Sun, Satarupa of Manu, Sachi of Indra, Arundhati of Vasishtha, Devahuti of Kardama, Prasuti of Daksha and so on.

9. Prakriti and Purusha- Integrated Concepts

Sage Narayana described to Narada that both Prakriti and Purusha are reflections of each other – the two sides of the same coin. Mula Prakriti or Maya and Para Brahman or Purusha are the Eternal Entities in perfect union, like fire and blazing; Sun and rays, gold and ornaments, earthen pots and earth. They are inseparable but independent. From the word, Sakti, emerges 'Sa' as affluence and success, while 'Kti' denotes energy and strength. The word 'Bhaga' denotes prosperity and joy and added to that is 'van' or vati', again the two suffixes referring to Purusha and Prakriti respectively. Either of the Entities has the facility of being physically manifested or not and has freedom of action or in latent. The decisions taken by either of them by a kind of Supreme Computer whose readings are always hundred percent accurate and instant. The decisions are taken on the basis of empirical data of interplay of three gunas, and the stored or current accounts of good or bad actions of each and every animate or inanimate being. But physical manifestations apart, either Prakriti or Purusha has no shape nor features, Gunas or aspects, sex, age, beginning or end, time, feelings, prejudices, or any such 'vikaras' or of recognisable distinctions. The

very concept of Prakriti or Purusha itself is a mind-born delusion of wide spread ‘Super Net’ called Maya!

10. Mani Dvipa the Abode of Devi Bhagavati

Being far superior to Kailasa, Vaikuntha and Goloka, the Sarvaloka or Mani Dvipa is the residence of Devi Bhagavati in whom the entire Creation rests! Indeed She resides everywhere and anywhere but notionally at Mani Dvipa and the description is transcribed in detail by Maharshi Veda Vyasa apparently for the consumption of mortals to carry conviction into their consciousness. Surrounded by ‘Sudha Sagara’ (The Ocean of Nectar), Manidvipa has a strong iron enclosure of several Yojanas far and wide with four gates well guarded by Devas and Devis. Within the First Enclosure, there is an Enclosure of white metal made of an amalgam of zinc and tin/copper which touches Heavens and is hundred times higher than the walls of the outer Enclosure. This Enclosure is interspersed with gardens and forests with a wide range of trees and plants, flowers with intoxicating fragrances, luscious fruits along with streams of fruit juices and gregarious animals and birds of staggering variety. The third Enclosure is made of copper with a height of seven yojanas comprising several ‘Kalpavrikshas’, with golden leaves/ flowers and fruits yielding gems, fulfilling desires of any imagination. The King of the Gardens along with the wives Madhu Sri and Madhava Sri maintains an excellent Spring Season, where Gandharvas reside, rendering divinely songs and music. The Fourth Enclosure made of lead with its wall height is again seven yojanas and within the Enclosure are the Sanatanaka trees with flowers whose fragrance reaches as far as ten yojanas and fresh fruits providing sweet juices of great quality and its King with the two queens Sukra Sri and Sudha Sri always maintains enjoyable mild summer where Siddhas and Devas reside here. The Fifth Enclosure made of brass with a spread of ten yojanas is maintained by its Chief as a perennial Rainy Season accompanied by twelve of his wives, viz. Nabha Sri, Nabhyasya Sri, Sravasya, Rasyasalini, Amba, Dula, Niranti, Varidhara, Abhramanti, Megha Yantika, Varshayanti, and Chivunika. The Trees grown in the Gardens of this Enclosure are Hari Chandana. The Sixth Enclosure is made of walls with five-fold irons and its Gardens grow Mandara Trees and creepers; the wives of its Chief are Isalakshmi and Urjalakshmi maintaining the Season of Autumn. Here again Siddhas reside with their wives. The Seventh Enclosure of seven Yojanas of length is made of Silver, its Chief maintaining Hemanta (dewy) Season with his two wives Saha Sri and Sahasya Sri with Parijata as its main tree and flowers. The Eighth Enclosure is made of molten gold with Kadamba garden in the center with Tapas Sri and Tapasya Sri as the wives of the King and the fruits of the trees yield honey that is consumed aplenty by Siddhas and wives who are the inhabitants and the season again is dewy. The ‘Navavarana’ or the Ninth Enclosure is made of Pushparaga gems of Kumkum (saffron) colour which is abundant all over inside the Enclosure like forests, trees, rivers, flowers, lotuses, ‘Mandapas’ (Halls), pillars and so on. All the ‘Dikpalakas’ of High Regency reside in the Eight Directions of the Enclosure, with the thousand eye bodied Indra in the East in Amaravati on Airavata with Sachi Devi, ‘Vajra Ayudha’ or thunderbolt, the Celestial Apsarasas and the rest; Agni Deva in South East with his two wives Svaha and Svadha, his Vahana and other belongings; Yama Dharmaraja in the South with his ‘Yama danda’ (his Symbol the Celestial Rod) along with Chitragupta; Nirruti in the South West with his axe and wife representing Rakshasas; Varuna Deva in the West with his wife Varuni and ‘Pasa’ (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; Vayu Deva in the North West with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and

Jewels Kubera in the North along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; Rudra Deva in the North East with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on. Tenth Enclosure made of Padmaraga Mani inside which are the Sixty four ‘Kalas’ like Pingalakshi, Visalakshi, Vriddhi, Samriddhi, Svaha, Svadha and so on each of these having hundreds of akshouhini strong armies and individually each of these ‘Kalas’ have the unimaginable Power of destroying a lakh of ‘Brahmandas’(Universes)! The Eleventh Enclosure is made of Gomeda Mani and within this are the sin-destroying and beneficent Maha Shaktis viz. Vidya, Hri, Pushti, Prajna, Sinivali, Kuhu, Rudra, Virya, Prabha, Nanda, Poshani, Riddhida, Subha, Kalaratri, Maharatri, Bhadra Kali, Kapardini, Vikriti, Dandi, Mundini, Sendhu Kanda, Sikhandini, Nisumbha Sumbha Madini, Mahishasura Mardini, Rudrani, Sankarardha Saririni, Nari, Nirayani, Trisulini, Palini, Ambika and Hladini. The Twelfth Enclosure made of Diamonds and is the dwelling place of Bhuvaneswari, and is surrounded by Eight Shakties viz. Anangarupa, Ananaga Madana, Madanantara, Bhuvana Vega, Bhuvana Palika, Sarvasisira, Ananga Vedana and Ananda Madana; each of these Main Attendants of Bhuvaneswari has a lakh of Attendants. The Thirteenth Enclosure is made of Vaiduryas and the Residences of Eight Matrikas viz. Brahmi, Mahesvari, Kaumari, Vaishnavi, Varahi, Indrani, Chamunda and Mahalakshmi. The Fourteenth Enclosure made of Indranilamani, which is the Most Auspicious Place of the Sixteen Petalled Holy Lotus with Sixteen Maha Shaktis resident viz. Karali, Vikarali, Uma, Sarasvati, Sri, Durga, Ushas, Lakshmi, Sruti, Smriti, Dhriti, Sraddha, Medha, Mati, Kanti and Arya. The Fifteenth Enclosure made of ‘Mukta’ or Pearls inside which reside Eight Shaktis Ananga Kusuma, Ananga Kusuma Tura, Ananga Madana, Ananga Madanatura, Bhuvanapala, Ganganavega, Sasirekha, and Gangana Vegarekha. The Sixteenth Enclosure which is made of Marakatha (Vaidurya) is hexagonal of Yantra Shape, and on the eastern corner of the Center is the Brahma with Devi Gayatri with Vedas, Sastras and Puranas as well as their Expansions; on the Western corner is Maha Vishnu and Savitri along with their own Expansions; on the North Western corner is Maha Rudra and Sarasvati with Rudra and Parvati Expansions and Sixty four Agamas and all Tantras; on the South Eastern side is the abodes of Kubera and Maha Lakshmi; on the Western corner side are the Couple of Madana and Rati Devi and on the North Eastern side are Ganesha and Pushti Devi. The Seventeenth one is made of Prabala (Red like Saffron) Devi Bhagavati’s five Elements viz. Hrillekha, Gagana, Raktha, Karailika, and Mahochuchusma; and finally, the Eighteenth Enclosure is built with Navaratnas (Nine Jewels) with Bhagavati in the Center with ‘Pancha Amnyas’ (Eastern Amnaya is Creation by Mantra Yoga, Southern is Maintenance by Bhakti, Western is Pralay by Karma Yoga, Northern is Grace by Jnana Yoga and Urdhva Amnaya is Liberation); ten Maha Vidyas (Kali, Tara, Chhinnamasta, Bhuvaneswari, Bagala, Dhumavati, Matangi, Shodasi and Bhairavi) and Avatars viz. Bhuvanesvaris Pasamkusavari, Bhairavi, Kapala, Amkusa, Paramada, Sri Krodha, Triptavasarudha, Nityaklinna, Annapurnesvari and Tvarita. Ratnagriha or the Crown Palace of Mula Prakriti or Maha Devi Bhagavati is beyond the Eighteenth Enclosure, built of Chintamani Gems with thousands of pillars built by Suryamani Gems or Vidyutkantamani Gems. Four huge ‘Mandapas’ or halls each with thousand pillars in the Palace are made of kaleidoscopic and artistic mix of ‘Navaratnas’ (The Nine Gems) viz. Mukta, Manikya, Vaidurya, Gomeda, Vajra, Vidruma, Padmaraga, Nila and Marakatas with dazzling lights and exhilarating perfumes suited to the Themes of the Halls designated as Shringara, Mukti, Jnana and Ekanta. In the Central place of each of the Halls, there is a Very Special Chintamani Griha or the Sanctum Sanctorum on a raised

platform with a plank supported by the four legs of Brahma, Vishnu, Rudra and Mahesvara and the plank is Sadasiva Himself! The Maha Tatvas on Trinity's Prayers to Bhagavati are the stair cases leading to the Upper Chambers. Mula Prakriti and Maha Purusha constitute two halves of the Physical Formation of Maha Devi cum Maha Deva with Five Faces of Each Half, with corresponding three Eyes and four arms and armoury, one hand reserved exclusively for providing boons. The Attending Sakhies are those surrounding the 'Ardhanarisara' are Icchaa Sakti, Jnaana Sakti and Kriya Sakti who are always present with the Maha Bhagavati along with Lajja, Tushti, Pushti, Kirti, Kanti, Kshama, Daya, Buddhi, Medha, Smriti and Lakshmi in their physical Forms. The Nine Pitha Shaktis Jaya, Vijaya, Ajita, Aparajita, Nitya, Vilasini, Dogdhri, Aghora and Mangala are at the constant Service. Devi Bhagavati is simultaneously present in all the Mandapas; enjoying Vedas, Hymns of Praise, and Music in Shringara Hall; freeing Jivas from bondages in Mukti Hall; rendering advice and instructions in Jnana Hall and conducting consultations in Ekanta Mandapa with Ministers like Ananga Kusuma etc. on matters of vital significance related to Creation, Preservation and Destruction of Evil. Indeed the inhabitants of Mani Dvipa are all those who have attained Samipya, Salokya, Sarupya and Sarsti. They have no Arishdvargas to overcome, no tatvas to gain, no gunas to regulate, no Yogas to perform, no ambitions or desires to fulfil. They have no concepts of time, death, age, distance, body, mind, light, season or the 'Tapatriyas'. Human beings normally tend to describe the negativity of life always but the Eternal State of Perfect Equilibrium is something utterly unimaginable! Maharshi Veda Vyas assured that reading, listening or imagining about Mani Dvipa and of the Glories of Devi Bhagavati would provide peace of mind, contentment and fresh springs of hope, purpose and direction of life. Especially so, when new projects are launched and new actions are initiated as also when apprehensions, obstacles, diseases, tragedies or even the facing of death are envisaged by anybody]

Section Three on the background of Hemalekha the adapted daughter of Sage Vyaaghrapaada wedded to Prince Hemachooda who adored her yet she was passive as she turned as a Vairagi !

Shrunu Ram pravakshyaami nidaanam Shreyasah param, siddhaah sangah param muulam sarvaduha swaanibarhanam/ Paramaarthaphalapraaptou beejam satsanga uchate, twam chaapi tenahi sataa Samvartena mahaatmanaa/ Sangatah sanmitraam praapto dasaam sheryayah phalodayaam, santa eve hi samyataa dishaanti paramam sukham/ Binaa sangatsah kena praaptham shreyah param kadaa, lokopi yaadrisham sangah yo yah praapnoti maanavaah/ Tatphala sa samaapnoti sarvathaa nahi shamshayah, atrate keertiishyaami shrunu Rama kathaamimaam/

Having heard that Bhagavan Dattaatreya, Parashu Rama was blissful with all his humility. Then Bhagavan stated: Rama! I would now like to share with you this that the principal cause for one's destruction be of sorrow, suffering, anguish and distress of all the Beings in Srishti especially humanity. The Arishad Vargaas be the offshoots of that suffering; the Shat Gunas are: Kaama or Desire, Krodha or Anger, Lobha or Avarice, Moha or Infatuation, Mada or Ego, Matsara or Jealousy. Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad vargas' or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Be that so, association with the seed for the accomplishment of the Supreme Truth. More so, your association with Maharshi

Samvarta, you have reached this state of fruitfulness as only such interactions be of everlasting reliefs. Without the 'satsaangatya', how indeed there be modes and turning points of destiny! Satsanga would lead to the Absolute Truth and no other means like mysticism or 'Ashtanga Yoga', reading Scriptures, penances, Sacrifices, pilgrimages, Charity and such pious acts. Not only Demi-Gods and superior Class Celestial Beings, Sages and Godmen but even Demons, Low Category Humans, and even the wild species have all used the means of Satsanga and achieved 'Mukti', compared life with a tree emerging from two seeds, (Sin and Purity), hundreds of roots (living entities), three patterns of 'Gunas of Satva, Rajas and Tamas (Goodness, Passion and Ignorance), five upper trunks (Elements: Earth, Water, Fire, Air, Sky); five lower trunks or sense organs (sound, touch, taste, smell and vision) and eleven 'Karmendriyas' (Hands, legs, eyes, ears, mouth, nose, Genitals) and mind. There are two birds, viz. Jiva (human) and Paramatma and two fruits of misery and happiness, one opts for materialism and another like a Swan endeavours for eternal bliss. When Brahma's sons asked Almighty in the form of Hamsa (Swan) : 'Who are you?'; Hamsa's reply was 'We are five-the Five Elements!'. When Kumaras asked the Swan once again, the reply was 'We are two ; And That Is One Only' ! This indeed is the Eternal Truth and that again is the Essence of 'Satsang' or the Company of One, not of Two! .

[Vishleshana vide Adi Shankaraacharya's famed Bhaja Govinda Satsanga Varnana:

Bhaja Govindam bhaja Govindam, Govindam bhaja moodha mate, sampraapte sannihiti kaale nahi nahi rakshati dukrnkarane/ Foolish person! You must worship Govinda always as your expertise of grammar shall not come to your rescue at the time of death! 2. Moodha jaheehi dshanaagama trishnaam kuru sadbuddhim manasi vitrishnaam, yallabhase nija karmopaattam vittam tena vinodaya chittam/ Your thirst for wealth is endless as you ought to be content with what is destined for you; it is high time that you divert your thoughts to what is Real and Everlasting, since your previous and present actions have closed the accounts anyway! 3. Naaree stanabharana abheedesham drishtvaa maa gaa mohaavesham, etan maamsa vasaadi vikaaram manasi vichintaya vaaram vaaram/ Your thoughts and actions seem to often get anchored to passions and hunger for feminine chest and navel without realising that they are products of mere flesh and blood. It is unfortunate that this simple truth and realism is dodging your mind again and again! 4. Nalinee dalagata jalamati taralam tadvajjeevitamatishaya chapalam, viddhi vyaadhyabhimaanagratham, lokam shokahatam cha samastam/ Life is like water drops on a lotus leaf wavering and unsteady ever! Beware that one's very existence is subject grief, ego and illness! 5. Yaavad vittopaarja staavan nija parivaaro saktah, paschaajjeevati jarjara dehe vaartaam kopina prucchati gehe/ As long a person is sound and earning besides supporting the family, that person becomes dear and near; but once, he becomes a liability due to old and ailing age, none ever has time for pressing needs! 6. Yaavat pavano nivasati dehe taavat prucchati kushalam gehe, gatvati vaayou dehaapaaye, Bharyaa bibhyati tasminkaaye/ As long as a person is alive, others enquires his well being and health but one's the Soul leaves the body , his own wife gets repulsive and seeks to avoid the husband's body. 7. Baalas - taavat kreedaasaktah tarunastaavat tarineesaktah, vriddhastavaavacchintaa saktah Parame Brahmani kopina saktah! Childhood is preoccupied with fun and play, youth is engrossed with woman and wealth while old age is full of memories and experiences. Then where is the time for stotra of Parabrahma and of introspection! 8. Kaate kaantaa kaste putrah samsaaroyamateeva vichitrah/ Kasya tvam kah krita aayaatstatvam chintaya tadita bhraatah/ Can you ever realise the basic Truths of Existence such as who is your wife or son or for that matter as to who are you and where are you from! 9. Satsangatve nissangatvam nissangatve nirmohatvam, nirmohatve nishchala tatvam, nishchala tatve jeevan muktih/ It

is from the company of noble persons that the concept of non- attachment is caused; that sense of non-attachment leads to freedom from illusion and myth; this is the germination of a sense of equanimity and of Reality or Truthfulness and thus ‘jeevan mukti’ or Salvation! 10. *Vayasi gate kah kaama vikaarah shushke neere kah kaasarah, ksheene vitte kah parivaarah, jnaate tatve kah samsaarah/* Is physical youth and passion of any use when one goes older! or the existence of a huge water body area when there is no supply of water at all! Indeed when one’s wealth disappears, would there be relatives rushing in! Similarly when one is steeply involved in ‘samsaara’ or the worldly affairs, would the concept of Truthfulness has any relevance at all! 11. *Maa kuru dhanajana youvana garvam harati nimeshaatkaalah sarvam, maayaamayamidamakhilam hitvaa Brahmapadam tvam pravisha viditvaa/* It would be illusive, much less, self defeating to show off and brag about affluence or friends or of youth. Be realistic and realise that one’s possessions are short-lived and destroyable. Awake and realise that the lasting Reality is Essence of Truth so basically realisable from Maya or the self delusion. 12. *Dinayaamin you saayam pratah shishira vasantou punaraayaatgah/ Kaalah kreedati gacchatyaahuh stadapi na munchyutyaashaa vaayuh/* Be it a day or night, dusk or dawn, winter or spring, the rotations are ever cycling and ‘kaala maana ‘ is eternal and so does the force of the desire as blinding gale. 13. *Kaate kaantaa dhanagatih chintaa vaatula kim tava naasti niyantaa, trijagati sajjana sangatirekaa bhavati bhavaarvava tarane noukaa/* Abhaagya manda mati! Why are you obsessed with this over adoration of wealth. Are you not suitably briefed about the subject! The singular means of reaching your destination of crossing the Trilokas across the Samsara Saagara or the Ocean of Family Life is to get into the Boat of ‘Sajjana Sangati’ or of Satsanga reserved to those who have discarded ‘arishad vargas’ or the common enemies as these are of the virtuous few nobility only!]

Substance of further stanzas of Section Three of Chapter Two

In the former times there was a King named Dashaarna also called Mukaachooda with two sons named Hemachooda and Manichooda who were smart, noble, and proficient in samasta vidyaas, ever carrying bows and arrows. They had entered a forest on Sahya mountains hunting deers, lions, boars, bufaloes and wolves all through the day. By the nightfall they reached a hermitage and witnessed a certain beautiful maiden with a lustrous body well ornamented . She welcomed the Princes and entertained them with lucious fruits and juices and explained that her father was Sage Vyaghrapaada and was absorbed in deep tapasya unto the feet of Parama Shiva. She explained further that her name was Hemalekha. Some time a celestial damsel named Vidyutprabha came to bathe in the river Vena and a King of Vangadesha named Shurasena too happened to take bath in the river was readily attracted to her, especially as her breasts were very much visible within her wet garment. The King was struck by the arrows of Cupid and ravished her and as a result she yielded to him; in course of time she got pregnant and bore a child in her womb due to the seminal energy of the King and consequently he left her foetus and thus she was born as his daughter. Meanwhile, Sage Vyaghrapaada went to the King and out of compassion, protected Hemalekha and since then she was like her father. On account of his magnanimity, have no fear as none with evil and wicked intentions even by gods and demons be harm me and my honour. This is my back drop as the Princes might like to await my revered father’s return any time now. ‘ Having heard Hemalekha’s sonorous voice , the princes were fascinated her awaited the arrival of the Sage she kept on entertaining with her mridubhaashanaas and singing. Meanwhile, the Sage had arrived and the Princes had venerated and with enormous respects had left the Ashram. On realising the auspicious developments, the Sage

had approached King Muktachooda and eventually the Royal Weddings were resounded with sacred precepts and magnificent celebrations. There after, the Prince Hemachooda on his part was united with Hemalekha was united in the palaces, forest ranges, sandy beaches and in such pastimes.

Hemalekhaam raajaputro bhogeshvanaikaameenam, udaaseenaam sadaa drishtvaa paraccha rahasi kvachit/ Kim priye manyanuraaktaasi priye mayyaguraagini,krito bhogeshu naatyantamaasaktaasi shuchismate, kim bhogaaste manoyogyaa na sanyatra kritastitvadam/ Anyuttameshu bhogeshu naasakteva vibhaasime, tvayyaasakti viheenaayaam katham me sukhadaa ratih/ Aasakte mayi chaapi tvam bhaasyanyagataamanasaa, bhaashitaapi mayaa bhuyo na shrunoshyeva kinchana/ Aagatam kantha samlagnamm chiraadapi vibhaavyacha, kadaanaathaagatam cheti pricchhasya viditaa yathaa/ Peshaleyuushabhogeshu durlabheshu kvachittrate, mana aasajjate kasmaatra kinchadvadano modasi/ Mayaa virahitaam tvaam vai nimeelya nayane shiraam, yadaa yadopagacchaami pashyayaami cha tadaa tadaa/ Tadevam te kritaashchittam bruuhi praanaadhika priye yena shuddvachetu mayaarchittam shapitaasi mayaa priye/on

But notwithstanding the innumerable efforts to amuse and please Hemalekha by the Prince felt disappointed as she had always remained indifferent to the pleasures instead of lapping and clapping and had some how seemed to have preferred solitude somewhere. The Prince kept on enquiring her time and again whether she was already bored stiff with her, disenchanted and enamoured of him as the entire marital life be ahead of them any way! He stated: the ever smiling sweet darling! Are you not satisfied with my in the bed and not intent on enjoyments! Are the objects of delight and gratification here in this Royal Palace be appropriate to your liking and are repulsive! Then why indeed your attitude of detachment and solitude! Indeed, I am simply attached and enamored of you as you are being adorable. You do always seek isolation and seclusion, but why! As and when I seek to approach you then you tend to close your eyes. Either you are averse and loathsome to me or disgusted with life in general. Indeed, am I addressing and deal with a piece of wood! My dearmost, you are far superior than my life, tell me how to please you, as this be my word of honor, do kindly speak up and break your silence!

Section Four on Hemalekha teaches Atma Jnaana in detail to her husband who attained the status of Jeevan Mukti and maha jnaana to his family and fame to the kingdom too

Having heard what all the Prince had stated Hemalekha embraced him and asserted that she was certainly not either averse do him nor displeased with him. At the same time she had been seriously and critically pondering.

Kim syaat priyatamam loke kinnu syaadapriam tveeti, vichaara paramaa nityam naantametyatra me matih/ Dhyaamyetaccchiraannityam streeswabhaavashaadaham, naitajjanaami tatvam me vaktumarhasi tattvatah/ Evam prokto Hemachoodah prahasya praaha taam priyaam, nuynam striyo moodhadhiya iti satyam na shamshayah/ Priyaapriye hi jaananti pashupakshia yatasteshaam drishyate yateshaam drishyate hi priyoshvapriyakeshucha, Pravritishcha nivitruscha kimatra bahuchintanam., sukham yasmaat tat priyam syaad dukkham yamaa tat priyam syaad dhukham yasmaat apriyam, kimatra mugdha bhaavena nityam chintayasi priye/

‘My mind be replete with critical investigation ever and ever again as to what could be the ‘paramaananda kaarana’ in the Universe and further to root cause of shoka nirmuulana; could you kindly explain, as this issue had been pondering on the high skies of imagination. Indeed this is being questioned on account of my ‘stree swabhaava’ or as of my womanly nature, which might look frivolous and foolish!’ . Then, Hemachooda replied smilingly: Certainly, your stree swabhava is amply evident no doubt. It is common sense that even animals, birds and even creeping ones too could know distinguish what is pleasant and what would need to be avoided. What is there to be pondered over so much!

Having heard the words of the Prince, Hemalekha replied :

‘ Dear Prince! The pleasant and the unpleasant from which happiness and sorrow would arise after proper deliberation, would it not be so! That deliberation alone could result happiness or otherwise. Yet that type of analysis would vary as per the appearance, place and of timing; would not that be so.

Kaalamaana ranges from seconds-minutes-hours days, months and seasons too. As in the case of Fire, it would be pleasant and comfortable depending again in a hot country or a place of cold. Thus existence is of a greater or smaller measure. Then why keep on crumbling; after all enjoyment is therefore beyond measure and so be sorrow, both of extraneous and internal, ie. body and mind. The external one of the body arises due to the essential ingredients of the pancha karmendriyas viz. nose-tongue- eyes- ears- skin respectively and the pancha jnaanendriyaas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch besides the Pancha Tanmatras: of Light, sound, taste, smell and consciousness; is that not so! Thus mental pain by which this world be seized of could be far powerful than the physical pain doubtless. Added of course there could be Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control any way. In any case, the expression of desire is the seed of the giant tree of sorrow and is possessive of mighty pull. That word desire is such as Devendra and Deva Samuhaas be not able to conquer and so be the arishad vargaas of kaama-krodha-lobha-moha- matsaraas.

Sukham vaancchaaasheshepi yadast Nripasambhava, tad duhkhameva jaanohi yat kriminishva

sambhavet/ Prince! Do realise that momentary happiness juxtaposed against the background of dukha samudra be merely a product of worse than worms. In other words, such happiness being mixed with pain and grief and disress be indeed inconsequential and trivial. That could perhaps be immense for insects, worms and even animals but not for human beings and most certainly not for wise and learned royalties. Suppose a man might obtain from the close embrace of his beloved and embrace her and copulate, eject and then eventually get fatigued. Do you call it Happiness. Could friction of the Naadees -nerves-arteries or veins be blissful; is that not like dogs making a similar union!. If what is greater than that kind of pleasure arising out of fanciful notion, then that could be a union of body-mind-and physique. Prince!

This body is extremely dear to you. Do contemplate it with discrimination the different states of what you see as of Awakenness - Dream stage- Sushupti- and- Bliss and Shat Chakras Thus, do observe carefully with your subtle intellect the innate disposition for transformation in the shadruchis viz. Sweet foods to nourish, cool, moisten, and increase weight, Sour foods for warmth, oily, yet increase weight- Salty foods for warmth, easy to dissolve, stimulate, soften, and increase weight, Bitter foods to be cool, dry, purify and decrease weight- Pungent foods to warm, dry, stimulate, and decrease weight and Astringent foods like kaashaaya to be cool, dry yet for enjoyment. Any way everything consumed, there be digestion and excretion. As this thus established in the world, what is pleasing and unpleasant! Is this not an established fact of existence and death!

As the Prince Hemachooda was justly astonished Hemalekha's spontaneous , impulsive yet assertive natural tone of softness!

Vicharya bhuyastatmatsarvam yadyutam Hemalekhayaa, bhogeshu jaatanirvedah param vairaagyamaap tavaan/ Atha kramena prushtvaa taam jnaatvaa cha tatpadam, kevalaam chitimaastamasthaam Tripuraatma ruupineem, bhuvabhadra vimuktaatmaa swaatmabhuraakhilekshanah/

Reflecting again and again on what all was transparently explained by Hemalekha vividly and softly , reasoning fully and most convincingly , the Prince had decidedly taken a vow to reject worldly enjoyments and started abhorring worldly pleasures and sought to extricate therefrom. Further quizzing about what all be the sense of vairaagya all about and the nuances there of about Pure Intelligence- Atma Jnaana - Supreme Perception, the Spirit and Methodology of accomplishment of Moksha Prapti.

[Vishleshana on Atma Jnaana

Detachment and Deliberation are the rudiments of Reliassing theSupreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth;both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu'and and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The ParaaVidya seeks to overcome desires by way of

Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of 'Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagjnas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. **Tripuraa Swundari**, the Mother of the Universe would certainly descend to Earth to curb extreme pressures of the evil influences; She is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: the Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gross being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed 'Brahman' is

Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness! The sweet fruits of the tree and another refraining from eating; as one is immersed in enjoying material pleasures, the other resists the temptations of life. The self indeed is the source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued ‘Over Lord’, he merges with the non duality of Purusha and the Self as the Source of Brahman. The Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, ‘paapa punyaas’ as the final goal. Realising the significance of Praana as the key factor, the person concerned would rather target the Antaratma in the Self instead of getting involved with esoteric exercises and show off knowledge and delights in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes ‘nitya Brahmacharya’ or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme. Thus takes the qualification of the Self as *tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or overcomes grief of mind, blemishlessness, and then the ‘Sthitapragna’ achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality!

What is all about the Truth of the Truths, the delienation of the Truth and desperation to attain It while facing death. Then a profile of Virat Purusha the Unsurpassing Cosmic Being: *angushtha maatrah purushontaratmaa,sadaa jnaanaam hridaye sannivishthah*, as also *Sahasra sheershaa Purushah sahasraaksha sahasra paat, shabhumim vishwato vritwaa ati atishthad dashaangulam// Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritatavasyeshanno yad annenaanirohati//* or the Individual Self is hardly of thumb-size always residing in one’s heart the disributing hub of energy from praana, with one’s mind as charioteer of body organs and senses; the Virat Purusha or the Cosmic Person is stated to have thousand -figuratively - but countless-heads, eyes and feet thus describing His reach and magnitude, yet in the context of ‘Antaratma’ He is hardly of the size of ten inches covering Sapta Lokas, Sapta Patalas, Sapta Dwipas, Sapta Samudras, and Sapta Parvatas. Interestingly, the Cosmic Person Maha Purusha, being the Antaratma is totally unaffected by the actions of Individual body organs and senses; the latter is of myriad forms yet the Singular Form of the Supreme. The Eternal Paradox of Existence of Beings is described in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions clinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results in succumbing to the cycle of births and deaths and karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as **Tat-twam-asi** or Thou art Thou! Jagan maata the Unknown resolved to let Hiranyagarbha

Brahma be self manifested. The latter created the principal ingredients of the primary Creation such as Pancha Bhutas, Surya Chandras and Antariksha as well as Prajapati Maha Purusha with a prototype Physique. The latter tore off his body to two parts viz. the Self and Prakriti Maya and together manifested as the Universe into Devas and Asuras to represent Virtue and Vice besides Praana the Vital Force and ‘Charaachara Srishti’ with human beings and other types of creation.. Human beings are blessed to possess body parts and senses as Panchendriyas, besides ‘Manas’ the Mind as the head to perform noble or ignoble acts. Prakriti Maya who cleverly hides Antaratma and creates endless material attractions of the worlds to deviate attention from the Reality with the aid of a mix of ‘Gunas’.]

Further stanzas of the Section as followed

*Janma muktah samabhavat tatastasyaanujo hi, Manichoodovidad bhratrumuktaachoodopi putratah/
Muktaapriyaa chaapi snushayaa jnaanamaasadad, mantrinaschaapi pouraascha
babhuvurjnaanashaalinalah/ Na tatra nagare kaschidvidvaan smajaayaayat, aaseed
Brahmaapuraprakhyam shaantasamsrutivaasavam/Vishaala nagaram taccha jagatyuttamaam babhou,
yatra keeraascha pangjnaraasthaa pathanti vai/*

Thenthe Prince got liberated even while being alive as a Jeevan Mukta.

[Vishleshana on Jeevan Mukti

Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings, then the pure consciousness is like Tripura Sundari Herself., As the individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally the prajnatwa despite the continuance of the physical body. However ‘taadaatmya’ or merger is possible only after the mortal body falls off. In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the karma phalas, as Jeevan Mrityu stage might be possible when the self feels like the Supreme but ‘tadaatmya’ or final merger of the ‘Prajnatwa’ only after the body falls only. The Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock. Once the enlightened Self has the blessing of Parama Devi reveal Herself from mountain top as it were, but the distant view is not visualised as the quintessence as all of the tatwas is not; the gradual steps reveal themselves as the mountain’s elevations are crossed and clearer visions are facilitated for Tadaatmya.] .

There after the Prince’s younger brother Hemachooda and His father Muktachooda too got Enlightenment, besides the Royal Queen. In that City, none was born without wisdom as of Satya Loka of Brahma the Creator as their worldly doshaas were extinguished as the Kingdom of Vishala became the most excellent on earth where Parrots and Saarika birds even in their cages sang as follows:

Chinti rupam swamaatmaanam bhajaddhvam chetya varjita, naasti chetyam chiderandyad darpana prati bimbavat/ Chitishchetyam chitiraham chiti sarva charaacharam, yatah sarvam chitimanu bhati saa tu swatanratah/ Atishchitam janaah sarva bhasmineem sarvasamshrayaam, bhajadwam bhraantimutsrujya chitamaatra sudrishtayah/Kadaachidevam keeraanam shrutvaa vaakyam Mahodayam, Braahmanaa Vaama devaadyaa naamaachakhyuh purasyatu/ Yatotra vidyaam tiryanchopyaahustasmaadidam puram, prasiddhavidyaa nagaramiti naamnaa prasiddhyatu/

Ultimate Reality be stated as of Pure Consciousness as undefinable and invisible vis-a-vis the visible pratyaksha samsaara of the ‘charaacharaas’ jagat. Only the Pure Consciousness be worship worthy but never terminable display of the ‘leelaas’ of the delusive ‘maya’ prapancha. Vaama Deva and other learned panditaas would readily endorse what be the Eternal Truth of the glory of the Vishala kingdom as of Jeevan Mukti of their Prince and of the Awareness of the supreme wisdom. of the rest Consequently the Kingdom became popular as Seat of Maha Vidya or of Outstanding Pure Knowledge. Such was the detailed account as preached by Bhagavan Dattatreya to Bhargava Rama as an exemplary flippant Princeturned to be a Jeevan Mukta and the Kingdom as of vishaya laalasa got turned as a famed Jnaana Bhumi!

Section Five on the wherewith all of the Emancipation by assiduously constructing a bridge to pace up fast for crossing the Samsaara Sagara with Self Confidence and Pure Consciousness

Having heard the narration of the Satsangatya mahima of the Prince who had since turned as of Jeevan Mukti by the Maha Yogini Princess, Parashu Rama enquired of the consequence thereafter as Bhagavan explained: As the Princess approached the Prince again under the influence of desire- not of the physical nature but of maanasika pravritti as of sneha bhaava, the Prince was quiet. She stated as to why should he be merely passive disregarding the attractions that the Mother Prakriti had provided as everbefore. As she had kept on seeking to humor him, he replied: ‘ By your speech that gave me pleasure thus far and as of now about the prakriti’s offer, the King had bestowed all the bhoga bhaagyaas and as such I am surfiert with material contentment. Then Hemalekha responded: Indeed, the source of Supreme Good should by now prevail: *Chiram samraadhitaa hrusthaa prasanna swaatmadevataa, TRIPURA yena tasyaiv bhavedevanvidhaa sthitih/* As who ever with whom Maha Bhagavati Tripurabe self abiding in one’s heart, worshipping Her for a long time be happy, only such a person be in Her possession.’ By stating thus, Hemalekha sought to drag the attention of the Prince.

Then she described as to how she herself was liberated from the worldly fetters and narrated her own experience of her mother that she too was given a certain friend to play with who happened to be a cunning and bad person. [Her mother is Pure Consciousness termed Jeeva. That feminine friend was to be denoted as Buddhi or Intellect while the stupid person as might be denoted as Avidya or Ignorance / Nescience] That woman was endowed with the manifesting power of creating wonderful variety of precious things. Unseen to her mother, she got associated with a friend. Be this noted that when ignorance exercises control over the intellect of an individual, Pure Consciousness be not cognizant of either the intellect or of ignorance. This be so as from the view point of Pure Individual Undivided Consciousness, the intellect and even the world would cease to exist as those are merely false appearances as in the case of mirror reflections. That friend of mine associated with that woman of bad conduct yet ever dear to me always under her control. Being associated with that wicked actress was possessive of

strange nature and had joined her son. This son was called Moha or delusion whose queer attitudes would reveal desire for swarga sukhaas and seek to possess them. Thus her son- the delusion, the son of Ignorance be ever extremely stupid as his eyes would keep rolling ever as was drunk ever with 'spirituous liquor'. Even when overcome by delusion, all the functions of the intellect continue to be lit up by the brightness of the subjective individual Consciousness. On account of identifying with the intellect, the individualised consciousness / Jeeva be smeared by delusion. The intellect be overcome by delusion that would manifest the son's Mind. Hence the similarity of the form as referred to as the falsity of the nature. The son became youthful as his state of mind was fickle since he was endowed with the imprudence of his father as the grandmother too.. Thus the mentalilty was hereditary. Hence the son's mind and psyche be of ignorance - avidya- and asthirata or ever wavering.

In the course of time, as he was wedded to a woman whose ancestry was mysterious yet she was too charming yet passive. After their wedding, the son was fickle minded and went berserk with open and even shameful 'vishaya vancha lolatva' owing to the family tradition. As his infatuation was at his mountainous peak, the nonchalance of the life partner was so acute that the anti climax rolled down to the deep drenches of utter darkness which had gradually sighted rays of light as the tunnel was seeking to get terminated eventually. The Ushakaala of the early morning rays had gradually tuned to madhyaahna and to the Sunset terminating the day to darkness and from the Jagradavastha to the swapnaavastha-. Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep. During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman. When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.. Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the colour of the Bijas and their position. The letter 'Ya' is the Bija of Prana and resembles the blue cloud. The letter 'Ra' is the Bija of Agni, is of Apana and resembles the sun. The letter 'La' is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter 'Va' is the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch. The letter 'Ha' is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.. One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus

of the heart and utter Pranava, having contracted his throat and the genital organ. From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc. When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky. Between the two bows in the Brahma-hole, one should see Purusha with Shakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Tripureshwari.

Substance of the further stanzas as followed

*Madekasangaadhuktam saa praapya saadhya cha sampattim jitvaa swatnaam hatvaa badhvaa tatthana-
yaadikaan, mayaa sangamya mamaanatripuramaasaadayad dryutam/ Mantaataram parishvajjya muhur-
muhurakalmashaa, aanandaarnava nirmagna swabhaavaabhavadgjnasa/ Evam tvamapi durvrittam
nigrihyaa sukha sambhavam, praapya swam maataram naatha sukham nityam samaapnuh, etatte
kathitaam naatha swaanubhutam sukhaaspadam/*

The indirect reference of the stanza means be that having accomplished vairaagya or freedom from attachments due to association of satsaangatya, the method of self investigation would tend to generate the consequential viveka and Supreme Consciousness having destroyed the progeny of Arishad Vargaas of kaama krodha lobha moha mada matsaraas. In other words, the methodology of self investigation which smashes off the thoughts and the consequent vicious circle of desires and fulfillment and desires again and seeking to fulfill the same repetitively and thus construct a bridge to run past the ocean of samsaara and thus having raced up to attain pure consciousness and nirvikalpa samaadhi or complete absorption of Pure -Indivisible Tripureshwari.

. - .

*'Na mantram no yantram thadapi cha na jane stutimaho / na cha-ahvaanam dhyanam tadapi cha na jane
stuti kadha / na jane mudraasthe tadapi cha na jane vilapanam / param jane Matha thwad- anusaranam
klesa haranam.'* (From Devyaparadha Kshamapana Stotram by Sri Adi Sankaracharya)

I am not conversant with Mantras, Yantras, Hymns of Praise, Invocations, Meditation, Stories of Your Glories, 'Mudras' (Signs) and implorations ; yet I know that if I follow You, I will certainly overcome my tribulations.

Annexure One

Khadgamala Stotram , is a hymn to praise the Divine Mother in the form of Shri Maha-Lalitha Tripura Sundari. The Sanskrit word khadga means Sword and mala means garland.

ŚRĪ DEVĪ KHAḌGAMĀLĀ STOTRAM

śrī devī prārthana

hrīṅkāraṣanagarbhitānalaśikhāṃ sauḥ klīm kaḷāṃ bibhratīm
sauvarṇāmbaṛadhārīṇīm varasudhādhautāṃ trinetroj्ज्वालāṃ |
vande pustakapāśamaṅkuśadharāṃ sragbhūṣhitāmuj्ज्वालāṃ
tvāṃ gaurīm tripurāṃ parātparakalāṃ śrīcakrasaṅcārīṇīm ||

asya śrī śuddhaśaktimālāmahāmantrasya, upasthendriyādhiśhṭhāyī
varuṇāditya ṛshayaḥ devī gāyatrī Chandaḥ sātṛvika
kakārabhaṭṭāṛakapīṭhasthita kāmēśvarāṅkanilayā mahākāmēśvarī śrī
lalitā bhaṭṭārikā devatā, aiṃ bījaṃ klīm śaktiḥ, sauḥ kīlakaṃ mama
khaḍgasiddhyarthe sarvābhīṣṭasiddhyarthe jape viniyogaḥ, mūlamantrēṇa
śhaḍaṅganyāsaṃ kuryāt |

dhyānam

āraktābhāntriṇetrāmaruṇimavasanāṃ ratnatāṭaṅkaramyām
hastāmbhojaissapāśāṅkuśamadanadhanussāyakairvisphurantīm |
āpīnottuṅgavakṣhoruhakalāsaluṭṭattārahārojjvalāṅgīm
dhyāyedambhoruhasthāmaruṇimavasanāmīśvarīmīśvarāṇām ||

lamityādīpaṅca pūjāṃ kuryāt, yathāśakti mūlamantram japet |

laṃ - pṛthivītattvātmikāyai śrī lalitātripurasundarī parābhaṭṭārikāyai
gandhaṃ parikalpayāmi - namaḥ
haṃ - ākāśatattvātmikāyai śrī lalitātripurasundarī parābhaṭṭārikāyai
puśhpam parikalpayāmi - namaḥ
yaṃ - vāyutattvātmikāyai śrī lalitātripurasundarī parābhaṭṭārikāyai
dhūpaṃ parikalpayāmi - namaḥ
raṃ - tejastattvātmikāyai śrī lalitātripurasundarī parābhaṭṭārikāyai
dīpaṃ parikalpayāmi - namaḥ
vaṃ - amṛtatattvātmikāyai śrī lalitātripurasundarī parābhaṭṭārikāyai
amṛtanaivedyaṃ parikalpayāmi - namaḥ
saṃ - sarvatattvātmikāyai śrī lalitātripurasundarī parābhaṭṭārikāyai
tāmbūlādisarvopacārān parikalpayāmi - namaḥ

śrī devī sambodhanam (1)

om aiṃ hrīṃ śrīṃ aiṃ klīm sauḥ om namastripurasundarī,

nyāsāṅgadevatāḥ (6)

hṛdayadevī, śirodevī, śikhādevī, kavacadevī, netradevī, astradevī,

tithinīyādevatāḥ (16)

*kāmeśvarī, bhagamālinī, nityaklinne, bheruṇḍe, vahnivāsini,
mahāvajreśvarī, śivadūtī, tvarite, kulasundarī, nitye, nīlapatāke,
vijaye, sarvamaṅgaḷe, jvālāmālinī, citre, mahānitye,*

divyaughaguravaḥ (7)

*parameśvara, parameśvarī, mitreśamayī, uḍḍiśamayī, caryānāthamayī,
lopāmudramayī, agastyamayī,*

siddhaughaguravaḥ (4)

kālatāpaśamayī, dharmācāryamayī, muktakeśiśvaramayī, dīpakalānāthamayī,

mānavauḥaguravaḥ (8)

*viśṇudevamayī, prabhākaradevamayī, tejodevamayī, manojadevamayī,
kalyāṇadevamayī, vāsudevamayī, ratnadevamayī, śrīrāmānandamayī,*

śrīcakra prathamāvaraṇadevatāḥ

*aṇimāsiddhe, laghimāsiddhe, garimāsiddhe, mahimāsiddhe, īśitvasiddhe,
vaśitvasiddhe, prākāmyasiddhe, bhuktisiddhe, icChāsiddhe,
prāptisiddhe, sarvakāmasiddhe, brāhmī, māheśvarī, kaumārī, vaiśṇavī,
vārāhī, māhendrī, cāmuṇḍe, mahālakṣmī, sarvasaṅkṣhobhinī,
sarvavidrāvinī, sarvākarṣhiṇī, sarvavaśaṅkarī, sarvonmādinī,
sarvamahāṅkuṣe, sarvakhecarī, sarvabīje, sarvayone, sarvatrikhaṇḍe,
trailokyamohana cakrasvāminī, prakṛtayoginī,*

śrīcakra dvitīyāvaraṇadevatāḥ

*kāmākarṣhiṇī, buddhyākarṣhiṇī, ahaṅkāraṅkarṣhiṇī, śabdākarṣhiṇī,
sparśākarṣhiṇī, rūpākarṣhiṇī, rasākarṣhiṇī, gandhākarṣhiṇī,
cittākarṣhiṇī, dhairyākarṣhiṇī, smṛtyākarṣhiṇī, nāmākarṣhiṇī,
bījākarṣhiṇī, ātmākarṣhiṇī, amṛtākarṣhiṇī, śarīrākarṣhiṇī,
sarvāśāparipūraka cakrasvāminī, guptayoginī,*

śrīcakra tṛtīyāvaraṇadevatāḥ

*anaṅgakusume, anaṅgamekhale, anaṅgamadane, anaṅgamadanāture,
anaṅgarekhe, anaṅgaveginī, anaṅgāṅkuṣe, anaṅgamālinī,
sarvasaṅkṣhobhaṇacakrasvāminī, guptatarayoginī,*

śrīcakra caturthāvaraṇadevatāḥ

*sarvasaṅkṣhobhinī, sarvavidrāvinī, sarvākarṣhiṇī, sarvahlādinī,
sarvasammohinī, sarvastambhinī, sarvajrmbhinī, sarvavaśaṅkarī,
sarvaraṅjanī, sarvonmādinī, sarvārthasādhike, sarvasampattipūrīnī,*

sarvamantramayī, sarvadvandvakśhayaṅkarī, sarvasaubhāgyadāyaka
cakrasvāminī, sampradāyayoginī,

śrīcakra pañcamāvaraṇadevatāḥ
sarvasiddhiprade, sarvasampatprade, sarvapriyaṅkarī,
sarvamaṅgaḷakāriṇī, sarvakāmaprade, sarvaduḥkhavimocanī,
sarvamṛtyupraśamani, sarvavighnanivāriṇī, sarvāṅgasundarī,
sarvasaubhāgyadāyini, sarvārthasādhaka cakrasvāminī, kulottīrṇayoginī,

śrīcakra śhaśṭhāvaraṇadevatāḥ
sarvaGYe, sarvaśakte, sarvaiśvaryapradāyini, sarvaGYānamayī,
sarvavyādhivināśinī, sarvādhārasvarūpe, sarvapāpahare, sarvānandamayī,
sarvarakśhāsvarūpiṇī, sarvepsitaphalaprade,
sarvarakśhākaracakrasvāminī, nigarbhayoginī,

śrīcakra saptaṁmāvaraṇadevatāḥ
vaśinī, kāmēśvarī, modinī, vimale, aruṇe, jayinī, sarveśvarī, kauḷini,
sarvarogaharacakrasvāminī, rahasyayoginī,

śrīcakra aśṭamāvaraṇadevatāḥ
bāṇinī, cāpinī, pāśinī, aṅkuśinī, mahākāmēśvarī, mahāvajreśvarī,
mahābhagamālinī, sarvasiddhipradacakrasvāminī, atirahasyayoginī,

śrīcakra navamāvaraṇadevatāḥ
śrī śrī mahābhaṭṭārike, sarvānandamayacakrasvāminī, parāpararahasyayoginī,

navacakreśvarī nāmāni
tripure, tripureśī, tripurasundarī, tripuravāsinī, tripurāśrīḥ,
tripuramālinī, tripurasiddhe, tripurāmbā, mahātripurasundarī,

śrīdevī viśeṣhaṇāni - namaskāranavākśharīca
mahāmaheśvarī, mahāmahārāGYī, mahāmahāśakte, mahāmahāgupte,
mahāmahāGYapte, mahāmahānande, mahāmahāskandhe, mahāmahāśaye, mahāmahā
śrīcakranagarasāmrāGYī, namaste namaste namaste namaḥ |

phalaśrutih
eśhā vidyā mahāsiddhidāyini smṛtimātrataḥ |
agnivātamahākśhobhe rājārāśṭhṛasyaviplave ||

luṅṭhane taskarabhaye saṅgrāme salilaplave |
samudrayānavikśhobhe bhūtapretādike bhaye ||

apasmārajvaravyādhimṛtyukśhāmādihebhave |
śākinī pūtanāyakśharakśhaḥkūśhmāṇḍaje bhaye ||

*mitrabhede grahabhaye vyasaneśhvābhicārike |
anyeshvapi ca dośheśhu mālāmantram smarennarah ||*

*tādṛśam khaḍgamāpnoti yena hastasthitenavai |
aśhṭādaśamahādvīpasamrāḍbhoktābhaviśhyati ||*

*sarvopadravanirmuktassākśhācChivamayobhavet |
āpatkāle nityapūjām vistārātkartumārabhet ||*

*ekavāram japadhyānam sarvapūjāphalam labhet |
navāvaraṇadevīnām lalitāyā mahaujanaḥ ||*

*ekatra gaṇanārūpo vedavedāṅgagocaraḥ |
sarvāgamarahasyārthaḥ smaraṇātpāpanāśinī ||*

*lalitāyāmaheśānyā mālā vidyā mahīyasī |
naravaśyaṃ narendrāṇām vaśyaṃ nārīvaśaṅkaram ||*

*aṇimādiguṇaiśvaryaṃ rañjanaṃ pāpabhañjanam |
tattadāvaraṇasthāyi devatābṛndamantrakam ||*

*mālāmantram param guhyaṃ param dhāma prakīrtitam |
śaktimālā pañcadhāsyācChivamālā ca tādṛśī ||*

tasmādgopyatarādgopyaṃ rahasyaṃ bhuktimuktidam ||

*|| iti śrī vāmakeśvaratantra umāmaheśvarasaṃvāde
devīkhaḍgamālāstotraratnam samāptam ||*

Annexure Two on Tripuraambika - excerpts from 1. Lakshmi- 2. Lalitha-3. Sarasvati Sahasra Naamaavali

Lakshmi Sahasra Namaavali

*Nityaagataananta Nityaa Nandini Jana Ranjani, Nitya Prakaashini chaiva Swaprakasha Swarupini/
Maha Lakshmirmahakaali Maha Kanya Saraswati, Bhogavaibhava Sandhatri Bhaktanugrahaakarini/
Ishaavashya MahaMayaa Maha Devi Maheswari, Hrillekhaa Paramaa ShaktirMaatrukaabeejarupini/
Nityaanandaa Nityabodha Naadini Janamodini, Satyapratyayani chaiva Swaprakashaatmarupini/
Tripura Bhairavi Vidyaa Hamsaa Vaagiswari Shiva, Vaagdevicha MaharaatrirKalaratrirstrilochana/
Bhadrakali Karaalicha Mahakaali Tilottama, Kaali Karaalavaktraam Kamaakshi Kamadaa Shubha/
Chandika Chandarupeshaa Chamundaa Chakradharini, Trailokyajanani Devi Trailokya Vijayottama/
SiddhaLakshmih KriyaLakshmirloka Lakshmi Prasadini, Pratyangiradharaa Vela Lokamataharipriya/*

*Parvati Parama Devi Brahma Vidyaa Pradaayani, Arupaa Bahurupaacha Virupaa Vishwa rupini/
Pancha Bhutaatmikaa Vaani Pancha Bhutaatmika Paraa/*

(Devi! You are the ever Dynamic and is always on the Move; the Infinite and Ever Lasting; The Origin of Joy and the Source of Contentment to one and all; The Ever Lustrous and the Self-Radiant; You are the Supreme Maha Lakshmi or the Embodiment of Prosperity; Maha Kali or the Supreme Power; Maha Kanya or the Epitome of Virginity; Saraswati or the Source of Learning; Bhoga Vaibhava Sandhatri or the Bestower of Affluence and Luxury; Bhaktanugraha Karini or the Provider of Kindness to the Devotees; Ishaavasya or the Omni-Present; Maha Maya or the Great Illusion; Maha Devi or the Supreme Goddess; Maheswari or the Distinguished Spouse of Maheshwara; Hrullekha or The Seed of the Letter Hreem; Parama Shakti the Ultimate Energy and Matrukaa Beja Rupini or Mother-Seed of Existence in Totality; the Ever Blissful; the Permanent Instructor; the Originator of Musical Notes; the Greatest Entertainer to humanity; the Embodiment of Truth; the Extraordinary Form of Self-Radiance; the Tripureswari being the spouse of Maha Deva; Bhairavi the wife of Bhairava; the Symbol of Vidya or Knowledge; Hamsa or the Emblem of Purity; Vaagiswari or the Queen of Learning; Shiva or the Better Half of Ishwara or the Sign of Propitiousness; Vaagdevi the Power of Speech; Maharatri the Symbol of Pralaya; Kalaratri the Mark of Deluge; Trilochana or the Three Eyed Representation of Satvika-Rajasika-Tamasika features; Bhadrakali or the Great Protector; Karali the Awesome; Maha Kali the Terminator; Tilottama the most attractive; Kaali the Destroyer; Karala Vaktraam or of the Dreadful Countenance; Kamakskhi or of the Most Spellbinding Looks; Kaamada the Fulfiller of Desires; Shubha or the Bestower of Propitiousness; Chandika or Ever Irate; Chandarupeshha or the Form of Dreadfulness; Chamunda the Destroyer of the Demon by that name; Chakradharini or the Possessor of the Wheel of Destiny; Trailokya Janani or the Mother Figure of the Three Worlds; Devi! Trailokya Vijayottama or the Victory Symbol of the Three Worlds: Siddha-Kriya-Loka Lakshmi or the Lakshmi of Stability, Action and of all the Lokas; Prasaadini the Bestower; Pratyangira or the Representation of Terror; Dhara or the Symbol of Endurance like of Bhudevi; Vela or the Sign of Time; Loka Maata or the Mother of the Universe; Hari Priya or the Beloved of Sri Hari; Parvati the Consort of Shiva; Parama Devi the Outstanding of the Womanhood; Brahma Vidya Pradayani or the Conferrer of Brahma Vidya or of the Unique Awareness of the Highest Knowledge; Arupa or the Formless; Bahu Rupa, yet the Assumer of Endless Forms of Beings; Virupa or the Negation of any Form; Pancha Bhutaatmika or the Epitome of The Five Elements of Earth-Water-Illumination-Ether-and the Sky; Vani the Voice and Para or the One Far Beyond the Five Elements!)

*Trailokyamohini Vidyaa Sarvabhartri Kshar aakshara, Hiranyavarna Harini Sarvopadravanaashani/
Kaivalyapadavirekha Suryamandalasamsthita, Somamandalamadhyasthaa Vahnimandala samsthitaa/
Vayumandalamadhyasta Vyomamandalasamsthita Chakrikachakramadhyastha Chakramargapravartini
Kokila kulachakresha pakshatih panktipaavani, Sarva Siddhantamargastha Shadvarnaavara varjita/
Shata Rudraharaahantri Sarvasamharanakaarini, Purusha Pourushi tushtissarva tantra prasutikaa/
Arthanaarishwari Devi Sarva Vidyapradaayani, Bhargavi Yaajushi Vidya Sarvopanishadaasthitaa/
Vyomakeshaakhilapraanaa Panchakoshavilakshana, Panchakoshatmika Pratyakpanchatmika Shivaa/
Jarajjaraa Janitri cha Panchakarmaprasutika, Vaagdevyaabharanaakaaraa Sarvakamyasthita sthitih/
Ashtadashachatushashthipeethika Vidyayayuta, Kaashikaakarshanashyaamaa Yakshinikinnareswari/
Ketakimallikaashokaa Varaahi Dharanidhrupa, Naarasimhimahograsya Bhaktaanaamaartinaashani/*

(Devi! You are the Thrailokya Mohini supreme enchantress of the Trilokas or the Adho-Bhu-Urthva Lokas; the Incarnation of Vidya; Sarva Bhatri or the Preserver of One and All; Ksharaakshara or the Transient yet the Everlasting Universe; Hiranya Varna or the Gold Complexioned Entity of Distinction; Haarini or the Slayer of the Immoral; Sarvopadrava Naashani or the Extinguisher of all Calamities; Kaivalya Padavi Rekha or the Periphery of the Path of Kaivalya; You occur in the Surya Mandala; You are right at the Center of Chandra Mandala; You exist in the Agni Mandala; You are again right in the Center of Vayu Mandala and also happen to be in the Vyoma (Sky) Mandala; You are Chakrika or the Wheel of Destiny; the Chakra Madhyastha or the Center of the Wheel and Chakra Marga Pravartini or the One who travels inside as also Regulates the Wheel as its axis; Devi! You are like a Koel and all the Living Beings in Creation like Koels imitate and simply follow the regulations laid by you; Pakshatih or You are the Form of Shukla Paksha and Krishna Paksha alike; Pankti pavani or the Liberator and Sanctifier of the Ongoing Generation of humanity; Sarva Siddhanta Margastha or the One who laid down the paths of Theories and Practices; Shadvarna or the One who is possessive of Six Complexions of Blue- Black-Red-Orange-Yellow and Green; Vara Varjita as She requires no boons but bestows them; Shata Rudra Hara or the Sacred names of Hundred Rudras ; Hantri the destroyer of the Sinful; Sarva Samhara karini or the Terminator of Srishti at the time of Pralaya; Purusha or the Sanatani of Creation; Pourushi or of the Maha Shakti; Tushti or the Emblem of Happiness; Sarva Tantra Prasutika or the One who gave birth to All kinds of Tantras; Artha Naareeswari establishing firmly that Parameshwara is both Purusha and Prakriti; Devi! You are the Vidya your self and the bestower of Vidya in all branches of Knowledge; Bhargavi or the memorable daughter of Bhrigu Maharshi; Yajushi Vidya or the Knowledge of the Sacrifices as per Vedas; Sarvopanishada sthita or Present in all Upanishads in a Subtle Forms; Vyomakeshaa or with the endless Sky expressed in your hairs! Akhila Praana or the Representation of all the animate and inanimate Beings in Creation; Pancha kosha Vilakshana or Unaffected by Five Sheaths of human body viz. Annamaya, Praanamaya, Manomaya, Vignaanamaya and Manonmakosha maya; in fact, Devi! You are the Pancha koshaatmika yourself as the presence of these Koshas most essential for the sheer Life of a human being; Pratyak or evidently felt in the human system; Pancha Brahmanika or the Representation of Brahma-Vishnu-Rudra-Ishana-Sadashiva as already referred to above; Shiva or the Endowment of Auspiciousness; Jagadjaraa Janatri or the Mother Figure of the Universe then and always; Pancha Karma Prasutika or the Mother of Creation, Growth, Preservation, Extermination, and Transition before Creation once again; Vakdevi the Goddess of Speech; ‘Aabharanaakaara’ or the tastefully ornamented Image; ‘ Sarvakaamyasthita Stithih’ or the One surely present at the fulfillment of every body’s wishes; Ashtaadasha Chatusshaasthi Peethika: Devi Sati’s Eighteen Peethas and/ or sixty four Peethaas:

Lalitha Sahasra Naamaavali

Om Aim Hreem Shreem Shri Matrey Namah/ Shri Maataa Shri Mahaaraahni Shrimat Sihaasaneshwari, Chidagni Kunda sambhuta Deva Kaarya Samudyataa/ Udyadbhaanu Sahasraabhaa Chaturbaahu Samanvitaa, Raaga Swarupa pashaadhyaa Krodha Kaaraankushojjwalaa/ Manorupekshu Kodanda Pancha Tanmatra Saayakaa, Nijaaruna Prabhaapura majjadbhramaanda mandalaa/ Champaka ashoka sougandhika lasatkacha, Kuruvindamanishreni Kanatkotira mandita/

(Sacred Mother! You are the Extraordinary Queen seated on the Throne mounted by lions; You are generated from the fire-pit of self-realisation; You sparkle with the lustre of thousand Suryas with four arms with a goad in the right hand as though you spur your devotees to follow the right path and at the

same time displaying your displeasure with a noose up your upper left hand to correct them where-ever necessary; Devi! You carry a sugar-cane bow with the determination of materialising the Universe with your left lower hand, while actually taking up the deed of Creation with the aid of Five Tanmatras or Elements by another hand of yourself. Indeed the magnificence of your creation is spread all over as Omnipresent. Your Hairdo is endowed with the natural perfume of Champaka-Ashoka-Punnaaga flowers; You are embellished with a Crown bejewelled with special precious stones of Kurukulla as though they signify various emotions and feelings).

*Mulaadhaaraika nilayaa Brahma grandhi Vibhedini, Manipuraantarudita Vishnu grandhi Vibhedini/
Agnachakraantasthaa Rudra granthi Vibhedini, Sahasraaraambujaarudhaa Sudhaa saaraabhi varshini/
Tatillataa samaruchishshatchakopari samsthitaa, Maha Shatktih kundalini bisatantu taneeyasi/
Bhavani Bhavanaagamyaa Bhavaaranya kuthaarikaa, Bhadra Priya Bhadra Murtirbhakta
Soubhagyadaayani/ Bhaktapriyaa Bhaktigamyaa Bhakti Vashyaa Bhayaapaha, Shaambhavi
Sharadaaraadhyaa Sharvaani Sharma daayani/ Shaankari Shrikari Saadhvi Sharacchandra nibhaanaa,
Shaadodari Shantimati Niraadhaaraa Niranjanaa/*

(Devi! You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation. That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as 'Shatchakopari Samstitha'. You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of 'Kundalini' like a thin lotus stem. Devi Bhavani, Bhavanaagamyaa or Beyond Comprehension as then a Bhavaaranya Kutharika or She would axe the cycle of births and deaths! You would in that Form be a Bhadra Priya, Bhadra Murthi, Bhakta Soubhagyadayani, Bhakti Priya, Bhakti Gamyaa or realisable by Bhakti alone; Bhakti Vasya or Controllable by Bhakti only; Bhayaapaha or you drive out fear of the devotees; Shaambhavi, Sharadaaraadhyaa, Sharvaani or the consort of Sharva, Sharma dayani or the provides of Eternal Happiness; Shankari, Shrikari, Saadhvi or of Purity; Sharacchandra nibhaanana or Luminous like a Full Moon; Shatodari or slim waisted; Shantimati, and Niradhara or supportless and Niranjana or blemishless).

*Nirlepa Nirmala Nitya Niraakara Niraakula, Nirgunaa Nishkalaa Shantaa Nishkaamaa Nirupaplava/
Nityamuktaa Nirvikaaraa Nishprapancha Niraashraya, Nitya Shuddha Nitya Buddhaa Niravadyaa
Nirantaraa/ Nishkaaranaa Nishkalankaa Nirupaadhirnirishwara, Neeraagaa Raaga mathani Nirmada
Madashalini/ Nischinta Nirahankaaraa Nirmohaa Mohanaashani Nirmama Mamataa hantri Nishpaapaa
Paapanaashani/ Nishkrodhaa Krodhashamani Nirlobhaa Lobhanaashani, Nissamshayaa Samshayaghni
Nirbhavaa Bhava naashani/ Nirvikalpaa Niraabaadhaa Nirbhadaa Bheda naashani, Nirnaashaa Mrityu
mathani Nishkrya Nishparigrahaa/*

(Nirlepa or Transparent; Nitya or Everlasting; Niraakaara or Formless; Nirakula or composed; Nirguna or Featureless; Nishkala or Undividable; Shanta; Nishkaama or desireless; Nirupaplava or Imperishable; Nitya Mukta or Ever Unrestricted; Nirvikara or Immutable; Nishprapancha or Beyond the Universe; Niraashraya or Unfounded; Nitya Shuddha, Nitya Buddha, Niravadya or Irrefutable; Nirantara; Nishkarana or the Causeless since You are the Cause of Causes; Nishkalanka or Spotless; Nirupaadhi or Unaccompanied; Nirishwara or the Ultimate; Niraaga or Uncommitted; Raga Mathani or Devoid of Attachments; Nirmada or Modest; Madanaashani or the destroyer of arrogance; Nischinta or Worryless; Nirahankaara or Egoless; Nirmoha or Illusionless; Mohanaashani or Destroyer of Obsessions; Nirmama or Selfless; Mamataahantri or terminator of attachments; Nishpaapa or Sinless; Paapanaashani; Nishkrodha; Krodha Shamani; Nirlobha greedless; Lobha naashani; Nissamsaya or devoid of doubts; Samsayaghni or

smasher of doubts; Nirbhava or Unborn; Bhavanaashyani or Destroyer of the Cycle of births and deaths; Nirvikalpa or devoid of actions; Nirbaadha; Nirbheda or Consistent ; Bhedanaashani or destroys distinctions; Nirnaasha or Indestructible; Mrutyumathani or demolisher of death; Nishkriya or Actionless; and Nishparigraha or Accepts nothing)

Nistula Neela Chikura Nirapaaya Nirathyaya, Durlabha Durgama Durgaa Duhkhahantri Sukhapradaa/ Dushta doora Duraachaarashamani Doshavarjita, Sarvajnaa Saandra Karunaa Samaanaadhika varjitaa/ Sarva Shaktimayi Sarva Mangalaa Sadgatipradaa, Sarveshwari Sarvamayi Sarva mantra swarupini/ Sarva Yantraatmikaa Sarva Tantra Rupaa Manonmani, Maaheshwari Maha Devi Maha Lakshmi Mrudapriyaa/ Mahaa Rupaa Mahaa Pujyaa Mahaa Paataka Naashini, Mahaa Maayaa Mahaa Satwaa Mahaa Shaktirahaaratih/ Mahaa Bhogaa Mahaishwarya Mahaa Veeryaa Mahaa Balaa, Maha Buddhir Mahaasiddhir Mahaa Yogeshwareshwari/

(Nistula or Unparalleled; Nilachikura or dark haired; Nirapaaya or far above any danger; Durlabha or difficult to achieve; Durgama or Difficult to reach; Durga or the famed Swarupa of Shakti who killed Mahishaasura; Duhkhahantri or the destroyer of distresses; Sukhaprada or the Provider of Happiness; Dushta doora or away from Evil; Duraachaara shamini or the reliever of evil deeds; Doshavarjita or devoid of imperfections; Sarvajna or All Knowing; Saandra Karuna or Provider of Great Benevolence; Samaanaadhika Varjita or Matchless; Sarva Shaktimayi or Omni Potent; Sarva Mangala or the Symbol of Auspiciousness; Sadgatiprada or the Provider of Righteousness; Sarveshwari; Sarvamayi or Omni Present; Sarva Mantra Swarupini or the Personification of all Mantras; Sarva Yantraatmika or The Epitome of All Yantras; Sarva Tantra Rupa or the Unique Form of all Tantras; Manonmayi or of Heightened Form of Consciousness; Maheshwari; Maha Devi; Maha Lakshmi; Mridapriya or the beloved of Shiva; Maha Rupa; Maha Pujya; Maha Paataka Naashani; Maha Maya; Maha Satwa or of Unique Energy; Maha Shakti; Maha Rati or beyond Sensual Pleasures as she is Bliss herself; Maha Bhoga; Mahaishwarya; Maha Veeryaa; Mahaa Balaa; Mahaa Buddhi; Maha Siddhi and Maha Yogeshwareshwari).

Maha Tantraa Maha Mantraa Mahaa Yantraa Mahaasanaa, Mahaayaagakramaadaadhyaa Mahaa Bhairava Pujitaa/ Maheshwara Mahaa Kalpa Mahaa Taandava Saakshini, Mahaa Kaamesha Mahishi Mahaa Tripura Sundari/ Chatusshashtyupachaaraadhyaa Chatussashti Kalaamayi, Mahaachatu sshashti koti Yoginigana sevita/ Manu Vidyaa Chandra Vidyaa Chandra mandala madhyagaa, Chaarurupaa Chaaruhaasaa Charu Chandra Kalaadhara/ Charaachara Janannathaa Chakra raaja niketana, Parvati Padmanayanaa, Padmaraaga samaprabhaa/ Pancha Pretaasanaaseena Pancha Brahma Swarupini, Chinmayi Parama anandaa Vijnanaa Ghana rupiney/ Dhyaana dhyaatru dhyeya Rupaa Dharma –adharma Vivarjitaa, Vishwa rupa Jaagarani Swapanti Taijasaatmikaa/ Suptaa Pragjnaat -mika Turyaa Sarvaavastha Vivarjitaa, Srishti Kartri Brahma Rupaa Gopti Govinda Rupiney/ Samhaarini Rudrarupa Tirodhaanakareswari, Sadaa Shivaanugrahadaa Pancha krutya Paraayana!

(Devi Lalita! You are the Maha Tantra, Maha Mantra, Maha Yantra, Mahaasana or Seated on Elevation; Mahaa Yaga Kramaaraadhya or worshipped at various Maha Yagnas like Amba Yagna; You are worshipped by Maha Bhairava or Maha Deva himself; You witnessed the Cosmic Dance of Maheshwara at the end of Maha Kalpa; You are the Maha Kamesha's Queen; Maha Tripura Sundari! You are worshipped sixty four types of services; Amba! You are the Origin of sixty four Kalaas or Arts as contained in Vedas and various other Scriptures; also served by sixty four crores of Maha Yoginis; You are the Manu Vidya and Chandra Vidya and are situated on the middle of the Moon's orbit; You are Charu Rupa or of the Magnificent Form; of Charu Haasa or with enchanting smile; with the adornment of Ashtama Chandra; the Maha Raajni of Charaacharas in the Universe; the Dweller of the Chakra Raajaas like Shri Chakra; Parvati! Padma Nayana; Glittering with Padma Raagaas or Rubies; Seated on the Five Pretaas of Brahma-Vishnu- Rudra-Ishwara-Sadaashivaas if they are not provided by life by You! You are of the Form of Five Brahmas; Chinmayi or of Supreme Consciousness; the Paramananda or of Unique

Bliss; Vijnana Ghana Rupini or of the Inimitable Swarupini of Vigjnaana; the Dhyana-Dhyaatru- Dheya Rupa or of the Form of the Meditation-the Meditator and the Meditated! You are beyond Dharma or Adharma! The Vishwa Swarupa; You are Jaagarani or the Ever Wakeful; the Swapanti or in Dreams; the Taijasatmika or in a State of Stupor; or in Supta or Trance; Pragjnaatmika or in a Casual Body without full Consciousness; Turiya or the Fourth Stage when the Senses are inactive on the verge of senselessness; Devi! You are however beyond all these previous stages as you are Sarvaavastha Vivarjita.! Lalita Devi! You are the Srishti Kartri being Brahma Rupini; the Goptri or the Protector as Govinda Rupini; Samhaarini or the Annihilator as of Rudra Rupa; the Tirodhaanakari or as the withdrawing Swarupini as Ishwara and finally the Sadaa Shiva who provides Anugraha or impetus to Re-Create again; such are the Five Swarupas of Yourself Devi viz. Brahma- Vishnu- Rudra-Ishwara and Sada Shiva; You Lalita Devi! Are thus the Pancha Krutya Paraayana or the Practitioner of Five Sacred Deeds!)

Bhavadaava Sudhaa Vrishtih Paapaaranya Davaanala, Dourbhaagya toolavaatulaa Jaraa-dhvaanta ravi prabhaa/ Bhyagyaabhi chandrikaa Bhakta chittha keki Ghanaa Ghana, Roga Parvatadambholir - mrityudaaru kuthaarikaa/ Maheshwari Maha Kaali Mahaa Graasaa Mahaashana, Aparnaa Chandikaa Chandamundaasura nishudini/ Ksharaksharaatmika Sarva Lokeshi Vishwa dhaarini, Trivarga dhaatri Subhagaa Traimbikaa Trigunaatmikaa/ Swargaapa vargadaa Shuddhaa Japaapapushpa nibhaakrutih, Ojovati Dyutidharaa Yajna rupaa Priyavrataa/ Duraaraadhyaa Duraadharshaa Paatali Kusumapriyaa, Mahati Meru nilayaa Mandaara kusuma priyaa/ Veeraaraadhyaa Viraadrupaa Virajaa Vishwato mukhi, Pratyakgrupaa Paraakaashaa Praanadaa Praana rupini/ Maartaanda Bhairavaaraadhyaa Mantrininyasta raajyadhuh, Tripureshi Jaatsenaa nistraigunya Paraaparaa/

(Bhavadaava Sudhaa Vrishtih or the rain of Amrita drowns the forest of Samsaara; Paapaaranya dawaanala or the Fire broken in the Forest would destroy the woods of sins; Jaraadhwaanta Ravi prabhaa or old age is dispersed by the emerging Surya's rays; Bhakta Chitta keki gahanaa ghana or as a Peacock dances at the sight of clouds on the Sky, Lalita Devi prompts devotees to dance with their devotion; Roga Parvata Dambholi or Devi smashes diseases of the mind and body of devotees; Mrityu daaru kuthaarika Devi! You are the axe that brings down the tree of death; Maheshwari! Maha Kaali! Mahaa Graasaa or the gigantic heap of Food; Mahaashana or the huge serve of food to the devotees; Aparna or She who paid penance to Shiva even without eating leaves; Chandika or furious with the Evil; Chanda Mundaasura Nishudini or the Terminator of the Asuras called Chanda and Munda; Kshara ksharaatmika or of the Swarupa of both destructible and indestructible forms; Sarva Lokeshi; Vishwa dhaarini or who covers all the Lokaas with her shield; Trivarga Dhaatri or the Upholder of Dharma-Artha-and Kaama; Subhaga or the Form of Surya; Traimbika or the Three Eyed of Surya-Chandra and Agni; Trigunaatmika or of the Swarupa of Satwa-Raajasa- Tamo gunaas; Swargaapavarga -daa or the provider of Swarga of Happiness for a limited period till the Punya Phala is drained but Apavarga is everlasting Salvation; Suddha; Ojovati or the giver of vitality; Dyuti- dhara or the provider of illumination of knowledge; Yajna Swarupa; Priya Vrata or Devi likes all kinds of Vratas; Duraaraadhyaa or She does not encourage worship by those who are unable to control their own misgivings; Duraadharsha or does not assist those who out of evil influences refuse to reform themselves; Paatali Kusuma Priya or Devi likes Paatali flowers; Meru nilaya or Meru Mountain is her Place of stay; Mandara Kusuma Priya; Veeraa- raadhyaa or worshipped by the courageous; Vitat Rupa or of Macro Form; Viraja or without Rajasika Guna; Vishwato mukhi or directly facing the Universe; Pratyagrupa or introvert; Paraakaasha or the Ultimate Cosmos; Pranada or the Life-giver; Prana Rupini or the very life; Martanda Bhavravaaraadhyaa or the one worshipped by Bhairava named Martanda [Of the other Bhayairavas are stated to be Kaala Bhairava, Kshetrapala Bhairava, Ruru Bhairava, Chanda Bhairava, Asitanga Bhairava, Krodha Bhairava and Unmatta Bhairava]; Mantran – yasta Rajyadhuh or she entrusts the duties of administration to her Minister Raja Shyamala; Tripuresi; Jayatsena or she has her ever-victorious divine army; Nistraigunya or unscathed by the Three Gunas and Paraapara or the Ultimate Reality).

Satyajnaananda Rupaa Saamararya Paraayanaa, Kapardini Kalaamaalaa KaamadhuK Kaama rupini/

*Kalaanidhih Kaavya Kalaa Rasajnaa Rasa sevadhih, Pushtaa Puraatanaa Pujoyaa Pushkaraa
Pushkarekshanaa/ Param Jyotih Paramdhaama Paramaanuh Paraatparaa, Paasha hastaa Paasha hantri
Paramantra Vibhedini/ Murtaamurtaa Nitya triptaa Muni Maanasa hamsikaa, Satya vrataa Satya rupaa
Sarvaantaryaamini Sati/ Brahmaani Brahma janani Bahu rupaa Budhaarchitaa, Prasavitri
Prachandaajnaa Pratishthaa Prakataakritih/ Praaneswari Praana daatri Panchaasatpeetha rupini,
Vishunkhalaa Viviktasthaa Veeramaataa viyatprashuh/ Mukundaa Mukti nilayaa Mula Vighraha rupini,
Bhaavajnaa Bhava roghanee Bhava Chakra pravartini/ Chhandassaaraa Saastra saaraa mantra saaraa
Talodari, Udaara keerti ruddhaama Vaibhavaa Varna rupini/*

(Devi! Your characteristics are Truth-Knowledge-Bliss; desirous of maintaining the equal eminence of Shiva; Kapardni! Kalaa maalaa! Kamadhuk or Kamadhenu; Kama Rupini! Kalaa Nidhi! Kavya kalaa! Rasajna or proficient in tastes; Rasa Sevadhi or Sea of bliss; Pushta or well-nurtured; Puratana; Pujoya; Pushkara or the Sacred Tirtha by that name; Pushhkarekshana or with charming eyes like lotus-petals; Parama Jyoti or the Supreme Luminosity that provides radiance to Surya-Chandra-Agni; Parama dhaama or the zenith point where Devi resides; Paramaanu or the infinitesimal atom; Paraatpara or Out of reach to the Peak; Pasha Hasta or Pasha in her hand; Paasha hantri or the smasher of bonds; Paramantra vibhedini or the demolisher of Evil Mantras; Murtaamurtaa or Perceptible and Imperceptible Forms; Nitya Triptaa or always satisfied with services tendered with devotion; Muni Maanasa Hamsikaa or is like a female Swan swimming in the pious minds of Sages; SatyaVrata; Satya Rupa; Sarvaantaryaamini; Bhaahmani; Brahma Janani; Bahu Rupa; Budhaarchita or worshipped by Jananis or the Enlightened; Prasavitri or the one who delivers; Prachanda Ever Irrated; Pratishtha or of well-established prestige; Prakataakriti or well experienced Form; Praaneswari; Praana daatri or Provider of Life Force; Panchaashat Peetha Rupini or the Seat of fifty six alphabet letters from 'A' to 'Ksha'; Vishrunkhala or free from shackles; Viviktastha or readily realisable in Sacred Places; Vira Mata! Viyatprashuh or who created Akasha; Mukunda; Mukti Niyaya or of Five Kinds of Mukti viz. Salokya, Saamipya; Saarupa, Saayujya and Brahma; Mula Vighraha Rupini or the Very Original Sourcer of all kinds of Energies; Bhaavajna or who knows the Bhaavas or thoughts and the Reality; Bhava Rogaghni or the destroyer of all types of diseases; Bhava chakra Pravartini or the Animator of the Cycle of births and deaths; Talodari! you have the Nether Lokas in your belly! You are the Essence of Chhandas or Prosody-the Essence of Shastras; the Essence of Mantras and you enjoy Keerti and unending magnificence as also the Embodiment of Varnaas and Vedas).

*Janmamrityu jaraatapa Jana vishraanti daayini, Sarvopanishadudghushtaa Santyateeta kalaatmika/
Gambheera Gaganaantastha Garvitaa Gaanalolupaa, Kalpanaatahitaa Kaashtaakaantaa Kantaardha
Vighrahaa/ Karya kaarana nirmuktaa Kaamakeli tarangitaa, Kanatkanaka taatankaa Leelaa vighraha
dhaarini/ Aja Kshaya vinirmuktaa Mugdhaa Kshipra prasaadini, Antarmukha Samaaraadhyaa
Bahirmukha sudurlabhaa/ Trayee Tri –varga nilayaa Tristhaa Tripuramaalini, Niraamayaa
Niuraalambaa Swaatmaaraamaa Sudhaa srutih/ Samsaara panka nirmagna samuddharana Panditaa,
Yagnapriyaa Yagna kartri Yajamaana Swarupini /Dharmaadhaaraa Dhanaadhyakhsaa Dhana Dhaanya
vivardhini, Vipra Priyaa Vipra rupaa Vishwa bhramana kaarini/ Vishwa graasaa Vidrumaabhava
Vaishnavi Vishnu rupini, Ayoniryonni nilayaa kutasthaa Kularupini/*

(Devi! You have been the Saviour of all those devotees who were smitten in the Birth-Death-Old Age syndrome by providing them knowledge and solace; all the Upanishads had declared that there was no duality of existence and that there was only one viz. You who were Santyatita Kalaatmika or the Singular Force, Gambhira or Complex to Know, Gaganaantasta or present in Sky and Space beyond; Garvita or rightfully proud as the Cause and Creation; You were lost in the resonance of Sama Vedaa; Kalpanaa Rahita or of Pure Consciousness; Kaashta or the Target to reach; Aakaanta or Anantha; Kaantaardha Vighraha or Artha Naareeswara; Karya Kaarana Nirmukta or Devoid of Cause and Effect; Kamakeli tarangita or engaged in constant play with Shiva; Kanatkanaka Tatanka or of sparkling golden ear-rings; Leelaa Vighraha Dhaarini or You change many Forms for your own fun; Aja or birthless; Kshaya

vinirmuktaa or devoid of degeneration; Mugdhaa or Unassuming; Kshipra Prasaadini or the Provider of her kindness to her devotees; Antarmukha Samaaraadhyaa or who could be worshipped through introspection; but you are difficult to be realised only by external services without that firm faith; Trayi or of the personification of Three Vedas of Ruk-Yajur-Saamaa; Trivarga nilaya or of Three Gunas; Tripura Malini, Niraamaya or of no ill health; Niraalamba or Niraadhaara / supportless; Swatmaaraama or Self-delighted; Sudhaa Shruti or the Stream of Bliss experienced from one's own devotion; Samsara panka nirmagna Samuddharana Pandita or Devi! You are an expert to lift up sincere devotees from the quagmire of Samsara just as Bhagavan Varaha rescued Bhu Devi from Rasaatala! You are Yagna Priya, Yagna Kartri and Yajamaana Swarupini; You are Dharmaadhaara; Dhaana -adhyaksha; Dhana Dhaanya Vivarthini or the Developer of wealth and food; You are Vipra Priya; Vipra Rupa; Vishwa Bhramama Kaarini or rotates the wheel of travel round the World involving Jeevas; You are also Vishwa graasa or the Rotator of the various lokas till Pralaya halts the wheel; Vidrumaabhaa or the radiance of coral from the Vidruma Tree of Knowledge; Vaishnavi; Vishnu Rupini; Ayoniriyoni nilaya or the Root Cause being the first triangle of Shri Chakra and the Source of the Causes; Kutastha or the Peak of Ignorance; Devi! You are Kula Rupini in the normal sense of Varnaashrama but also referring to Kula being Mulaadhaara Chakra).

Veera goshthipriya Veera Naishkarmyaa naada Rupini, Vigjnaana Kakalaa Kalyaa Vidagdhaa Baidavaasanaa/Tatwaadhikaa Tatwmayi Tatwamadtha Swarupini, Saamagaana priya Soumya Sadaa Shiva Kutumbini/ Savyaapasavya maargasthaa Sarvaapadvinivaarini, Swasthaa Swabhaava madhuraa Dhira Dhira samarchitaa/ Chaitanyaarghya sanaara –adhyaa Chaitanya Kusumapriya, Sadoditaa Sadaa Tushtaa Tarunaaditya Paatalaa/ Dakshinaa Dakshinaaraaghyaa Darasmera mukhaambujaa, Kaulini Kevalaanarghya Kaivalya ada daayani/ Stotapriyaa Stutimati Shruti samstuta vaibhavaa, Manasvinimaanavati Maheshi Mangalaakritih/ Vishwa Maataa Jagaddhaatri Visaalaakshi Viraagini, Pragalbhaa Paramodaaraa Paraamodaa Manomayi/ Vyomakeshi Vimaanasthaa Vajrini Vaamakeshwari, Pancha Yagna priyaa Pancha preta manchaadhi shayani/

(Viragoshthi priya or Devi is interested in the Advanced 'Upaasakaas' or concentrated Meditators and their goshti or discourses; Veera! as you had killed Bhandasura; Naishkarmyaa or without any action since no action is to be done by her seriously; Nadarupini or Shabda Brahma; Vigjnaana kalana kalya or perceiving Knowledge by way of 'Atmaanubhava'; Vidagdha or proficient; Baidavaasana or seated in 'Bindu' or the central point of Shri Chakra the precise place of Shiva; Tatwaadhika or surpassing the zones of Tatwa like Shabda, Sprarsha and so on; Tatwamay or however She is the Sarva Tatwa Swarupa; Tatwamartha Swarupini or the symbol of what Tatwa is all about; Saama gaana priya; Soumya; Sada Shiva Kutumbini or the entirety of 'Charaachara Srishti'! Savyaapasaya Maargasthaa or the Savya Marga or Dakshina Marga followed by Sages, Brahmanas and Maharshis but Apasavya Marga is followed by Bhairavas and so on called Vaama marga; Sarvaapad vinivaarini or eliminator of disasters; Swastha or Self- Established; Swabhava Madhura or of Natural Pleasantness; Dhira or courageous; Dhira Samarchita or worshipped by the dauntless but not by timid or foolish; Chaitanyaarghya Samaaraadhyaa or worshipped by those who are enlightened with Sacred Water; Chaitanya Kusuma Priya or Devi enjoys being offered 'Atma Jnaana' as a flower of worship; Sadoditaa : Devi is always in the fresh memory of her devotees; Sadaa Tushtaa or always gratified due to reverences paid by the devotees; Tarunaaditya Patala or she is like a rising Sun of crimson hue; Dakshinaadakhshinaaraadhyaa or Devi is worshipped by Savyaapasavya marga; Darasmera Mukhaambujaa or she is ever pleasant and smiling to devotees; Kaulini or worshipped by the followers of the specified Tantra; Kevala or Solitary; Anarghya Kaivalya Pada daayani or Devi bestows the matchless Kaivalya to the devotees; Stotra Priya; Stutimati or she is possessive of such inimitable characteristics that are adorable; Shruti Samstuta Vaibhava or the glories of Devi are commended by Vedas and Shastras; She is Manaswini or Controller of Mind; Manavati; Maheshi; Mangalaakriti; Viswa maataa; Jagaddaatri; Vishalaakshi; Vairaagini or detached; Pragalbha or dominant; Paramodaara or highly liberal; Paraamoda or of Ultimate Gladness; Manomayi or of Pure Mind; Vyomakeshi or Aakaasha as her hair; Vimanastha; Vajrini; Vaamakeshwari or worshipped by

Vaamakeshwara Tantra; Panchagni priya or of worship to Deva, Pitara, Brahma, Bhuta and Manushya; Panchapreta Manchaadhi shayani or of Five Pretas viz. Brahma, Vishnu, Rudra, Sada Shiva and Maheswara).

Panchami Pancha Bhutesi Pancha samkhyopachaarini, Shaswati Shashwataishravyaa Sharmadaa Shambumohini/ Dharaa Dharasutaa Dhanyaa Dharmini Dharma vardhini, Lokaatita Gunaatitaa Sarvaatita Shamatmika/ Bandhuka Kusuma prakhyaa Baalaa Lilaa Vinodini, Sumangali Sukhakari Suveshaadhyaa Suvaasini/ Suvaasinyarchana preetaa Shobhanaa Shuddha Maanasaa, Bindu Tarpana Santushtaa Purvajaa Tripuraambikaa/ Dasha Mudraa Samaaraadhyaa Tripuraa Shri Vashankari, Jnaana Mudraa Jnaana Gamya Jnaana Jneya Swaripini/ Yoni Mudraa Trikhandeshi Trigunaambaa Trikonagaa, Anaghaadhbhuta Chaaritraa Vaanchitaartha Pradaayani/Abhyaasaatishayajnaataa Shadadhwaateeta rupini, Avyaaaja Karunaa Murtiajnaana dhwaanta Deepikaa/ Aabaala Gopa Viditaa Sarvaanullanghya Shasanaa/ Shri Chakra Raaja Nilayaa Shrimat Tripura Sundari/ Shri Shiva Shiva Shaktayaika rupini Lalitaambikaa,Evam Shri Lalitaa Devyaa Naamnaam Saaharakam Jaguh/ Iti Shri Brahmaanda Puraaney Uttara Khandey Shri Haya- greevaagasthya Samvaadey Shri Lalitaa Rahasya naama Saahasra Stotra Kathanam Naama Dwiteeyodhyaayah/

(Panchami or the Spouse of the fifth Lord mentioned afore; You are Pancha Bhuteshi or the Sovereign of Prithvi-Aapas-Tejas-Vayu-Aakash; Pancha Samkhyopa –Charini viz. Lam (Gandham), Ham (Pushpam), Yam (Incense), Vam (Naivedyam) and Sam (Naanaa Vidhopachaaraan); Shaswati (Ever Lasting); Shasvathaishwarya or Eternal Wealth; Sharmadaa (Provider of Happiness); Shambhu Mohini; Dhara or the Massive Support; Dhara Suta or the daughter of Himavaan; Dhanyaa or the Blessed One as Shambhu Patni; Dharmini or the Embodiment of Virtue and Truth; Dhama Vardhini or the Organiser of Dharma; Lokaateeta or surpasser of Lokaas; Gunaatita or far beyond the Tri Gunas; Sarvaatita or transcends Universes; Shamaatmika or the Personification of Tranquility; Bandhuka Kusuma Prakhyaa or like the Red Bandhuka Flower; Bala or Bala Tripura Sundari; Leelaa Vinodini or Enjoying the Playful Sport of Universal Creation and so on; Sumangali or the Most Auspicious wedded spouse of Shiva; Sukhakari; Suveshaadhyaa or dressed up perfectly with Vastra, precious jewellery, sandal paste; perfumery, betel juice in mouth and so on; Suvasini; Suvaasinyarchana preetaa or appy to be worshipped by Suvaasinis; Asobhana or eternally youthful and charming; Suddha Maanasa or of Pure Heart and Thought; Bindu Tarpana Samtushta or she is very contented by performing Bindu Tarpana in the Shri Chakra's inner most Chakra called Sarvaananda maya; Purvaja or the First Movement of Supreme Consciousness of Herself; Tripuraambika; Dasa Mudra Samaaraadhyaa or worshipped by Ten Mudras or hand-finger gestures [viz.Sankshobhini (Jolting), Baana (Arrow), Aakarshana (Attraction), Vashya (Power), Unmaada (Ecstasy), Mahaankusha (the Great Goad), Khechary (Flying), Vijayini (Victory), Trikhanda (Three Sections) and Dhanu (Bow)] ; Tripuraa Shri Vashankari or the Fifth Chakra of Shri Chakra; Jnaana Mudra or the Gesture of Upadesha or Initiation forming a circle with the thumb and index fingers stretching the other fingers to signify the Final Reality is complete; Jnaana Gamya or Jnaana is the Goal; Jnaana-Jneya Swarupini or Lalita Devi is the Knowledge as also the Jneya or the one to Know; Yoni Mudra one of the Mudras; Tri Khandeshi or another Mudra indicating the Unity of Tri Khandas; Triguna; Ambaa; Tri Konagaa; Anagha or free from Sins; Adbhuta Chaaritra; Vaanchitarta prayayani or Fulfiller of desires; Abyaasaatisaya Jnaataa or Devi could be realised by constant practice of meditation and puja; Shadadhwatita Rupini or Six methods of Realisation of Lalita Devi include three related to Shakti called Mantraawaas viz. Varnas, Padaas or words and Mantras as also three Tatwaardhaas of Shiva including Kalaas, Tatwaas and Bhuvanaas; AvyaaajaKarunaa Murti referring to Maternal Affection; Ajnaana dhwaanta deepikaa or the Great Illumination that destroys darkness / ignorance; Aabaala Gopaala Viditaa or known to Children and even Cowherds; Sarnaanullangha Shasana or none could ever disobey this Shasana or Ruling; This command is by Shri Chakra Raja Nilaya, Shrimat Tripura Sundari, Shri Shiva, Shiva Shaktaika Swarupini and Shri Lalitambika!!)

Om Souh Kleem Aim Tato Vada Vada Vaagwadini Swaaha

*Taruni Tarunitraatey Taaraadhipa Samaanaya, Triptaye Triptiprada Tarkya Tapani Taapinitatha/
Tarpani Tirtha RupaachaTripada Tridasheswari, Trideveshi Trijanani Trimaataa Trayambakeshwari/
Tripura Tripureshaani Traimbaka Tripurambika, Tripurashristrayirupa Trayivedya Traishwari/
Traiyantavedini Taamraa Taapatrtaya haarini, Tamaala sadrushya Traatreya Tarunadityasannibha/
Trailokya Vyapini Triptaa Triptikrit Tatwarupini, Turya Trailokyasamstutya Triguna Triguneshwari/
Tripuraghamni Trimaataacha Traimbika Trigunaanvita, Trishnaachhedakari Tikshna Tiksha swarupini/
Tulaatulaadi Rahita Tatwa Brahma Swarupini, Traanakartri Tripaapaghamni Tripadaa Tridashanvita/
Tatthya Tri Shaktistripadaa Turyaa Trailokyasundari, Tejaskari Trimurtyaadya Tejorupa Tridhaamata/
Trichakra Kartri Tribhaga Turyaatita Phalapada, Tejaswini Taapaha Taapopaplava naashani/
Tejogarbhaha Tapassaara Tripura Priyankari, Tanyai Taapanasantushta Tapanangaja bheetinut/
Trilochana Trimargaacha Tritiya Tridashastutaa, Tri Sundari Tripathagaa Turiyapada daayani/*

(Taruni or Youthful and Vivacious; Tarunitraatey or the Great Protector of Womanhood; Taaraadhipa Samaanaya or the One alike Chandra Deva; Triptaye or the Symbol of High Contentment; Triptiprada or the Provider of Fulfillment; Tarkya or She has the Capacity to endure and bear difficult situations; Tapani or the Sacrificer; Taapini or the One to make others suffer; Tarpani or the One who observes libation of water to Pitru Devatas and performs daily homas; Tirtha Rupa or the One Present at Tirthas and inculcates the habit of pilgrimages by infusing their faith and devotion; Tripada or the One who takes three steps always by being present in Three Lokas; Tridasheswari or the Goddess governing the three dasahas of life viz. Koumara, Youvana and Varthakya or of Studentship, Householder and the Old; Trideveshi or of Devis engaged in Srishti-Sthiti-Samhara; Tri Janani or of the Swarupas of Lalita-Lakshmi-Saraswati representing Courage-Prosperity and Wisdom; Tri Mata or the Three Mothers responsible for Birth, Upbringing and Termination; Trayambakeshwari or of Three Goddesses; Tripura or the Goddess Tripura Sundari referred to as Kali with four hands bearing Akshamaala and Abhaya Vara Mudra, Asura Munda or the head of a demon, Paasha and Khadga as existent in Tripura a North East State of Bharat; Tripureshaani; Tripurambika; Tripura Shri; Triyirupa or of the Three Forms; Trayi Vedyas or the Exponents of Ruk-Yajur-Sama Vedas; Trayeshwari; Trayyanta Vedita or the Expert of Vedaantaas; Taamra or of a coppery red complexioned Devi Parvati; *Taapatraya harini or the destroyer of three Tapatrayas of three kinds; *[Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control];

Tamala sadrusya or like a dark bark of a tree; Traatreya or the Great Shield of Protection; Tarunaditya sannibha or of the Heat and Radiance of mid-day Sun; Trailokya vyapinya or the Devi who is spread all out among the Bhu-Akasha-Patala Lokas; Tripta or the Icon of Contentment; Tripti kriteya or the One who grants satisfaction; *Tatwa rupini or of the Swarupa of Tatwas;

[*Maha Tatwa emerged from Maha Purusha and Prakriti leading to three kinds of Ahamkaras or Egos or Self Awareness viz. Vaikarika, Taijasa and Tamasa; the Ahamkaras created Five ‘Tanmatras’ or Subtle Forms of Matter comprising Pancha Bhutas of Prithivi-Jala-Teja-Vaayu and Akasha or Earth-Water-Radiance-Air and Sky; of Shabda-Sparsha-Rupa-Rasa-Gandha or Sound-Touch-Vision-Taste-Smell from the corresponding Inanendriyas or Body Parts viz. Ears-Skin-Eyes-Tongue-Nose; Karmendriyas of Hands,

feet, tongue, Paayu or Anus and Upastha or Marmendriya as also of Manas or Mind. Thus the Tatwas of Trigunas, Pancha Bhutas, PanchaTanmatras, Pancha Jnanendriyas, Pancha Karnmendriyas all controlled by and Manas or Mind].

Turya or the Final State of Soul in which Yogi becomes identified with Brahman; Trilokya samstutya or Devi is extolled and admired in the Tri Lokas; Triguna or the Single Entity displaying all the Three Features or Characteristics of Satvika-Rajasika and Tamasika nature yet being a Nirguna; Triguneswara or the Presiding Deity of the Three Gunas; Tripuraghnī or the destroyer of Tripurasura in the Form of Maha Deva as explained above ; Tri Maata; Trigunanvita; Trishna cchedakari or the eradicator of thirst; Tikshna or the Byword for Sharpness or Severity; Tikshna Swarupini or of Ruthlessness and even Cruelty; Tula or Highly Balanced and Composed; Tuladi Rahita or She has no similarity or likeness in terms of her features or actions; Tatwa Brahma Swarupini or of the likeness of Brahma; Tranakartri or the Eminent Defender; Tripapaghnī or the eliminator of three kinds of Sins perpetrated by Mind, Tounge and Action-wise ie. Manasa-Vaachaa-Karmana; Tripada or of Three Steps leading to Trilokas; Tridashaanvita of Bound to Three Directions viz. on Earth, Sky High or Underneath; Tathya or the Absolute Truth and the Reality Alone; Trishakti of Creation-Progress-Extinction; Triprada or of imparting of Dharma-Artha-Moksha; Turya or of Climactic and Super-Consciousness; Trailokya Sundari or the Unparalleled Beauty of the Three Worlds on Earth, Sky and Underneath; Tejaskari or the Creator of Luminosity; Tri Murtaadya or the Originator of Brahma-Vishnu-Maheshwara; Tejorupa or the Personification of Illumination; Tridhaamata or the Essence of Three Supreme Abodes of Satya Loka of Brahma, Vaikuntha of Bhagavan Vishnu and Kailasha of Maha Deva; Tri Chakra Kartri or the Creator of Three Wheels or Paths to achieve Moksha viz. Karma, Bhakti and Jnaana; *Tribhaga or the Shakti of the three parts of day or night in Vedic Astrology;

*[Tribhaga Bala or the power of three parts of day or night is indicated in reference to Grahas or Planets: Budha gains strength in the first third part of a day; Surya gains strength in the middle one-third of a day and Shani becomes powerful in the last one third of a day; Similarly Chandra, Shukra and Mangala gain strength in the successive one-third parts of the night; however Guru is powerful all the times in a day or night.]

Turyaatita phala prada or Devi Saraswati is capable of bestowing the Status far beyond Turya or of Supreme Awareness; Tejaswini or the Grand Fund of Radiance and Vivacity; Taapaha or the mitigator of extreme heat; Tapoplava nashani or the terminator of dangerously high temperature; Tejogarbha or the Devi whose belly is replete with sparkle and energy; Tapassara or the Quintessence of Tapas or Magnificent Meditation; Tripura Priyankaari or the Beloved of Tripura Samhara; Tapaswi or the exemplary meditator of excellence; Taapana samtushta or She is exhilarated and excited in performing elevated level of Tapasya; Taapasangaja bheetinudey or as though one might be apprehensive of the abnormality of her physical health due to the rigorous tapasya; Trilochana or of Three Eyes when the third is never opened unless extreme situations are called for; Tri Maraagaya or Devi commends Three Paths of Seeking Salvation viz. Bhakti or Jnaana or Vairagya; Tritiya or the Third Day of each month both in the Shukla Paksha and Krishna Paksha with special significance on Akshaya Tritiya in Vaishakha and Teej Festival for women in Shravana months; Tridasha Stuta or Commended by the three directions of Sky, Earth and the Under worlds of Patala; Tri Sundari or the Paradigm of Charm and Gorgeousness in the Tri Lokas; Tripathaga or of the Three Paths seeking Vidya, Vitta and Vairagya; Turiya Pada daayni or the Goddess with powers to guide Yogis to the Supreme Reality).

Annexure Three on Stanzawise Synopsis of Ananda-Soundarya Lahari

Preface

Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Kanchi Mahaswami states: ‘ Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus ‘without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aarojana and avarohana’ manner being Praana the Life Energy!’ Ananda-Soundarya Lahari is a revelation of parental concern of Prakriti-Parameshvara towards enlightened humans to strive for; that is why the model frame work of ‘Shat Chakras’ viz. Bhumi-Bhuloka represented by Brahma as Mooladhara Chakra; Bhuvarka represented by Narayana and Water as Svadhishta Chakra; Svarloka represented Rudra and Agni as Manipura Chakra; Janoloka represented by Maheshwara and Vayu as Anahata Chakra; Maharka represented by Sada Shiva and Akasha as Vishuddha Chakra; and Tapoloka represented by Parama Shiva as ‘Manas’ as Agnya Chakra. Beyond this is the Sahasra Chakra / Bindu where the Ever Blissful Parameshvara and Parameshvari as ‘Ardha Nareshvara’ are attainable. Only Maha Yogis, Maharshis and Deva / Devis- Indra- Tri Murtis might have a darshan perhaps! Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Light; *Asato maa sadgamaya, Tamaso maa Jyotir gamaya, mrityor maa Amritam gamaya/*

Very First Stanza states 1. *Shivah shakthya yukto yadi bhavati shaktah prabhavitum Na chedevam devo na khalu kushalah spanditumapi; Atas tvam araadhyam Hari-Hara-Virinchadibhirapi Pranantum stotum vaa katham akrita-punyah prabhavati/*

Bhagavati ! *Shri Maataa Shri Mahaaraagjini Shrimat Simhaasaneshwari, Chidagni Kunda sambhuta Deva Kaarya Samudyataa/* Parama Shiva along with Your invigoration and boost assumes the never terminating cyclical process in the Universe viz. Srishti-Sthiti- Samhara or the Creation-Preservation- and Annihilation of the Universe. Parameshwara is of ‘sthaanu swarupa’ devoid of movement or activity but once complemented by Your Shakti gets energised to invincibility and supremacy as manifested in the distinct Tri Murti Swarup of Brahma-Hari-Haras.

Jagad Guru Adi Shankaraacharya addresses Amba stating:

You have the power to accomplish any thing and to activate even Shiva; it is the power of yours that has inspired my tongue, my speech, to sing your praises: he states: *Pranantum stotum vaa katham akrita-punyah prabhavati/* Amba! I prostrate to you and extol you with ‘trikarana shuddhi’ or ‘mano vaak kaaya karmana’ / by way of the purity of mind-speech-and body. In other words self surrender to Amba. Indeed this kind of obeisance to Amba would be possible only when one’s erstwhile bhakti- jnaana of previous several lives. When the very first stanza states : ‘*Shiva Shaaktaika yukto*’: Shiva is for auspiciousness yet would not be able to stir even a second without Shakti- hence ‘Shaaktaika yukto’ as the divine pair. Dharma Shastras proclaim that wife must be loyal to her husband: ‘ If a woman is married to a stone, then she must respect that stone as her husband. Thus Shiva first and foremost and then Shakti; yet Vedas proclaim: *Maatru Devobhava- Pitru Devo bhava/* Thus Shakti is joined to Shiva. Yet, Shiva becomes capable of performing his cosmic function only when He is united with Shakti, otherwise He would even stir a bit; ‘spanditumapi’/ ‘na khalu’ is it not so!

SYNOPSIS

ANANDA LAHARI

Stanzas : 1. Shiva the 'sthaanu' and Shakti the energiser; 2. Brahma-Vishnu-Shiva manifested from Her foot dust as responsible for Srishti-Sthiti-Samhara; 3. Ignorance and Poverty in Samsara; 4. Abhaya and Loka Raksha; 5. Manmadha the symbol of material desires; 6. Maha Shakti encourages Manmadha to maintain universal balance; 7) Maya Prakriti Herself assumes an outstanding physical form and charm; 8) Her abode in Mani Dveepa; 9) Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishthana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvarloka of water is administered by Narayana- iii. Manipoora the Svarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva.10) Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body 11) Shiva related 'chatush konas' and Shakti related 'pancha konas' totalling 44 konas of Shri Shakra headed by Bhagavati.12) Bhagavati! Your beauty and grace are unparalleled as Tri Murti Devis, Devata Strees and Great Poets are unable to fathom and yearn to imagine the bliss of reaching Shiva.13) Be he an aged, disabled, or even a eunuch would get ensnared by your side glances!14) Your Lotus feet are surfiert with as many as 360 rays of radiance from foot to head through shat chakras from mulaadhara and there beyond to sahsraara. 15) Illumined with 'Sharatechandra' as ornamented on your 'jataajuta kireeta', your four celestial hands present 'abhaya' and 'vara' mudras besides aksha mala and a book, gifting the sweetest voice ever to your devotees! 16) Any poet of outstanding ability immersed in devotion to you would be granted by you with 'Sarasvati kataaksha'.17) Vashinyaadi Devatas having been blessed by Sarasvati seek to reach up beyond for you! 18) Would your body radiance beyond that of Surya not mistify Apsarasas! 19) With Bindu as your face to 'K' kaara sign as your breasts downward of the alpabets likened to your glorious body limbs are so studied and meditated upon by your sadhakas that they are submerged in blissful joy! 20) The cool and enchanting moonshine emanating from the disease-ridden bodies of your devotees would give shocks and surprises just as Garuda deva to several serpents seeking to hit and poison their bodies.21) Avidya is like the mud path to a lotus of beauty; the sahasraara scintillating with the splendour of combined 'Suryachandaagnis' is a flash of lasting lightning and that is what Mahatmas seek along with Parameshwara! 22) Bhavani! Cast on me, your minion, your sidelong glance of compassion to grant me saayujya in which to become one with you! 23) Veneration of the genderless profile of 'Ardha Naarishwara' is principally of Parameshwara occupying the right half and of Bhagavati His left half. Shiva being a Linga and Amba entwining around him in the form of a serpent.24) Tri Murtis featuring Your 'trigunas' of Satva-Rajasika- Tamasika characteristics are at your feet, awaiting your instant instructions. 25) At the Great Dissolution, when Brahma-Vishnu-Yama-Kubera- Indra- all celestial entities perished, Shiva remains sporting with 'Sati' who sacrificed her 'bhouthika shareera' as She is eternal Soumangala the glorious 'Paativrata' and Chastity.26) You are thus the Pancha Kritya Paraayana or the Practitioner of Five Sacred Deeds! At the Maha Pralaya or the Great Annihilation, Brahma succumbs to 'Panchatva praapti'-Vishnu attains Amaratva too- Yama Dhama Raja disappears for good, Kubera-Mahendreaadi Devas and Fourteen Manu Devatas too enter the final state of Maha Nidra. 27. True joy is Atma Jnana as earned as a result of a long chain of variables starting from

polite voice backed by knowledge , clean mind, strong will, meditation, good memory, aspiration, vital energy, truthfulness, thinking capacity and mental sharpness, faith, determination, and nishkama karma! 28. As ‘halahala kaalakuta’ emerged at the time of ‘Amrita Mathana’, even the lives of Brahma, Indra and Devas along with all the Beings in the Srishti were at stake. Shiva is distinguished as Bhagavati’s karna abharana stuck to His body. As He gulped the poison to save the rest, he retained in his throat and became ‘Neelagreeva’; as He defied death he became Mrityunjaya. 29) Exciting anticipation of union with Paramashiva, Bhagavati was least bothered of giving her audience to Brhama, Vishnu- Indraadis awaiting long for her audience! 30) Janani! defying the the luminosity of Surya Chandras, the symbolic Feet of yours generate countless Shakti Swarupas such as Ashta Siddhis, Ashta Maatrikas, Dasha Mudras, Shodasha Aakarshanas, Ashta Dalas, Chaturdashaa Saadhanas .31) Pashupati is the manifestation of all Bhuvanaas and their 64 tantras along with fulfilment of ‘Dharmaartha Kaama Mokshas’. 32) Towards the fulfillment of the totality of ‘Purushaardhaas’, SHIVA SHAKTI devised Shiva-Shakti-Kaama-and Kshiti models.33) Devi Upasana is purely to attain the Bliss of Shivaikyata and never yield to temptations of Kaamyas the Make - Beliefs! 34) Purusha the Reality is the support of Life and Prakriti the cause of cosmos. Prakriti/ Nature in place of Fundamental Reality acquires importance because of her being a functional entity albeit as a facade . Thus importance is given to 24 tatvas such as the Pancha Bhutas / Five Elements, Five tanmaatras, five sense organs of Jeevatma . 35) Devi! You are beyond Manas, Pancha Bhutas of Prithvi-Aapas-Tejas-Vayu-Akasha and of course Surya and Chandra too. You are not only the Vishva Swarupa but the ‘Chit Shakti’ that truly kindles the Ananda Bhiravaakara of the Sthaanu Rupa Parameshwara ! Thus from Manastatva and The Elements, you are the Prime Form of Karta- Karma- and Kriya! 36) How the couple of Amba and Shiva are placed in the KUNDALINI CHAKRAS in which Amba resides as the Tatvas from Manas to Prithvi - ie from Agnaachakra to Muladhara. Each chakra has a name, function and quality. But each has supreme compassion in common. 37) Maha Devi! May I pray and worship the vishuddhi chakra as you reside in it and manifest the magnificent ‘aakaash’ out of sheer inspiration and encouragement of the Sthaanu Swarupa Maha Deva as visible in the Form of a sparkling and ever pure Sphatika Linga.38) This is about the description of Anaahata Chakra. The reference is about the ‘Hamsa dvanda’/ swan couples. The normal Japa of Saddhakas is : *Hamsah soham, Hamsah soham* / Another reference of the Manasarovara signifying Shiva Shakti Union resulted in the emergence of Veda Vedangaadi Ashtaadasha Vidyas! 39) May I pray your glory as the resident of ‘Svaadhishthana’ chakra of ‘Agni Tatva’ in which fierce Pralaya Kaala Rudra Deva spews ‘Srishti dahana Shakti / the Power of Universal destruction and then after cooling down gradually with the ‘Jala tatva’, resume the activity and assume pro active energy of fresh creativity! 40) May I prostrate before your symbolic appearance as a Lightning amid the dark clouds on the Sky at ‘svaadhishthaana chakra’ where Sada Shiva too resides besides you too. The Lightning emerging from the glitter of Indra Dhanush is of the sacred union of Agni- Surya -Vaayu and Jala as the Timiraharini, who indeed is yourself! 41) You appear to get excited when you are in the Moolaadhara and perform ‘maha tandava nritya’ with Maha Tandava Murti Nata Raja Parama Shiva. As this Basic Chakra is of Bhuloka You as Universal Parents have great concern for Bhumi-Vaasis sensitive to aberrations of ‘Arishad Vargas’ and maintain regulations of Universal Balance between Dharma and Adharma.

SOUNDARYA LAHARI

[In Ananda Lahari especially, Amba’s depiction is close to affectionate parents of Prakriti and Paramashiva, while Soundarya Lahari reflects beauty waves coming in a rush as the ideas expressed as complex too with poetic finesse.]

42. Jagajjanani! Your Saadhakas on visioning your ‘kireeta’ glittering with several crores of manikya manis to be meditated upon; would they not mistake that the ever expanding Chandra’s visage gets dragged on and on and looks like an elongated and never ending colourful Indra Dhanush! 43. May the darkness of nescience of all of us be dispelled and all be granted well being. May the densely grown, glossy and smooth tresses of Amba’s black hair dispel our ‘avidya’ ignorance! Instead of experiencing the aroma from a distance, the celestial flowers from Indra’s pushpavana yearn and compete to beautify the already glossy/ dark and fragrant hair tresses of Amba’s which all by themselves dispel darkness. Indeed, we must all meditate on the excellent locks of Her hair to relieve the burden of our hardships.

44. Bhagavati! Your Face of Marvel and glory is like ‘Saundarya Lahari’, especially the Seemanta Sarani or mid-partition of glossy black hair neatly smeared with sinduri looking like darkness or avidya smashed by the Ushakaala Surya, even as celestial flowers are competing to decorate and brighten up your dark ‘hair- do’ too which again have similar purpose of fighting out the dark enemy of ignorance.

45. Shankaracharya makes a parallel between Amba and a Lotus: ‘Your placid countenance outshines a highly alluring lotus flower which unfolds its petals a little by little showing sparkling teeth which are like the filaments of the lotus with your mischievous smile, while your arresting eyes are comparable to hovering black bees imbibing honey. Even Parama Shiva who resided earlier the lusty flowery arrows of Manmadha would indeed indeed have to finally succumb!’ 46: Your broad forehead is dazzling with an adornment of an eighth night’s half Moon while the Tilaka or the streak of Musk on the forehead is likened to a smudge on Chandra! First half of the Shukla Paksha is Her ‘Lalaatasya Chandraardha’ while the Second half is the Devi’s ‘Kireetasya Chandraardha’. The Saadhakas would thus not wait for Pournami but and intensify their ‘Antardhyaana’ on that Ashtami itself at the ‘sahasraara’ ! 47: Amba’s ‘bhrukuti mahatmya’ is stated: normally, her eye brows are like the sugarcane archery’s Manmadha arrows about to be released! However, one visions the annoyance of upcoming evil energies and impending tribulations! She is Pancha Kritya Paraayana of Mula Srishti- Brahma Srishti- Preservation- Destruction- Punah Srishti; yet She is to retain Her own Image as the Mother of Her children including grass, worms, insects, humans and celestials. Thus the Compassionate Mother is lost in anxious thoughts to free the children from misery, fear, and suffering as an indication in the knots of Her eyebrows in sorrowful thoughts! 48. Amba’s left and right eyes are the Sun and Moon and the third eye on her forehead is like the molten gold like Agni Deva. Like in the Trinetras of Ishwara, Moon was born of mind, the Sun was born of Ishwaras’s own eye and His third eye on the forehead when opens there is a blaze born of Eswara’s mouth. She is the Adishthaana Maha Devi controlling the Kaala Maana the Time Schedule. 49. Devi! You are a lasting resident of places like Vishala’s Mangalaambika, Kalyaani’s Kaantimati, Ayodhya’s Karuna Devi, Dhaara’s - Aspashta Madhurata, Madhura’s Bhogavati, Aabhogavati as Jagat Rakshaka, Avanti / Ujjain’s Deeptamati, Vijaya of Vijay Nagar. Bhagavati’s ‘drishtis’ or radiant looks are thus represented at these places are ‘vishala-vismaya- avyakta-aalasya-vilasa-snigdha sneha yukta bhogavati, atyantaugdha drishti of Avanti- vijaya drishti’. These Shaktis respectively are ‘Samkshobhana-Aakarshana-Vidraavana-Unmaada-Vashikarana-Ucchaatana-Vidveshana and Maarana kriya’! 50. Devi! Maha Kavis are blessed with deep knowledge and finesse for elegant expression and subtlety and seek to unveil the hidden import to the commoners, like the message of Bhagavati about Her ability of creativity- sustenance and destruction and thus warn human beings to self conduct as their record of pluses and minuses is metered! 51. Bhagavati is the mother of Nava Rasaas; Shringara Rasa is generated from her her romance with Parama Shiva- Bibhibhatsa Rasa is her reaction to the appalling behavioural pattern of human and other species-Roudra Rasa is her reaction to Devi Ganga whom Shiva keeps on his head-Adbhuta Rasa is the outcome of Bhagavan’s bravery and valor-Bhaayanka Rasa emanated from Devi’s instant reaction of hissing cobras on Shiva’s body-Veera Rasa reflects Her admiration of the process of Creation like that of redness of Lotuses -Haasya Rasa is due to playfulness of sakheejana-- Karuna Rasa in response to Her Bhaktas’ devotion- and Shanti is as Bhagavati’s Final Destination of ‘Tadaatmyata’ with Prakriti and Parameshwara! 52. Parvata Raja Putri! Your chanchala drishti or weaving looks of bashful eyes as though fanned by the ears nearby is being disturbed deep inside your heart by the thoughts of Sada Shiva and is generating shringara rasa as though Kama Deva is drawing his flowery bow right upto his ears ready for his ‘shara vilasa’ or release of

flowery arrows. 53. Bhagavati's three eyes display three colours arun-dhava-shyama with anjana and of Satva- Rajo-Tamogunas representing Srishti- Sthiti- Samhara by the Tri Murties for Jagat and Kaala Nirvahana. But Sthaanu Parameshwara is of 'nirgunatva' - 'nirvikaarata' - 'niraadambarata' and 'niraakaarata' in totality. Bhagavati is how ever the camouflage or the disguising mask of concealment who is the essential Life Force ; - it is He the strong back up for the Maha Shakti as His Better - Half literally. 54. You are of Trigunas and Trivarnas generated by your Trinetras fuming at times and cooling too often. Your Trinetras are wet with 'Trinaadaas' / Trivarnas generating Shrona- Ganga- Yamuna Devis and also of the 'sangama' or the merging place ! Indeed you are unique in the realm of Sada Shiva as the Pashupati to bestow opportunities to the Pashus in Srishti to break the 'Paashas' or shackles and place them on the high path of Dharma to seek their 'Dhruvam' of yours and of His! 55: Devi! As you open your eyes Bhuvanaas are sprouted and destroyed as you close the eyes. Once you hold up your breathing for a while then the Universe faces 'pralaya' and when it resumes again, then creation of Beings gets resumed! If you desire to destroy the universe, it should suffice that your oral saying or even a 'fleeting thought' could instantly end up in a 'pralaya'; You are ever awaken always as the Jaagrat Swarupa! 56. As your eyes are spread up to your ears, fishes in the ocean are terribly ashamed and afraid of facing you and trying to hide themselves from your glances; not only that Lotuses shut themselves during the day timings while in the nights these tend to blossom . Thus the fishes and lotuses are quite hesitant to face you out of sense of shame as they suffer terrible inferiority complex before your magnificence. 57. Parama Shive! May Your glorious glances which are like mini smiles of just blossoming blue lotuses bestowing even a mild spray of your kindness on me . This would in no way reduce the enormous fund of your kindness since the cool rays of Moon get spread themselves evenly all over the entire garden , a forest, or a mansion or an individual like me! 58. Parvati! Your broad face terminating between the ears and eyes is like a Manmadha's bow and arrows being so provocative as though to tempt Kamadeva to get his arrows readied! Such 'netra dvandaas' as provoked by Manmadha have laid Parameshvara to trance! Do very kindly now look after the Universe and its child like Beings ranging from humans to pieces of grass forgiving their respective shortcomings! 59. Bhagavati! Your Mirror like 'vishala phaala bhaaga' or broad face has the reflections of both of your 'karna pushpas' or well drawn flower like ears on either side. On this expansive space it looks as though Manmadha is riding a chariot on earth with Surya Chandras as the chakras while Parameshvara Himself is engaged as if against Tripuraasuras! 60. Sharvaani! The tingle of your earling bells is indeed like what Devi Sarasvati's sweet 'Sudhaamaya Kaavya gaana'! While you have been continuously drinking in the hollow of your outstretched ears the sweet singing of Sarasvati Herself, the flow of nectar like musical compositions, then your ear ornaments chime in unison . This indeed implies that the Goddess of Learning herself is seeking to please Her Patron and win Her approbation by producing exquisitely attractive compositions and the latter is shaking Her head resulting in Her ear ornaments echo in unison with soft chimes! 61. Devi Girija! You are kind enough to bestow Kaivalya to saadhakas by controlling their breathing by the left nostril of the 'Ida Marga' since they naturally enjoy the sugandha of fresh flowers too. Now eventually when one exhales too by 'nishvaasa' by 'Pingalika Maarg' then Devi's both sides of Her pearls worn both outside and inside too through the hollow of bamboo like nose should grant us mukti by the same logic! 62. Indeed, Bhagavati's lips are incomparable. Poets get confused with her luscious lips by comparing them with any sweet fruit of the Universe. Let it be the coral creeper bear fruit, or even the Bimba fruit! By her nature, would not any fruit in the Universe be ashamed by comparison! Her Moonlike Face laps up the facial fruit juice as is by far the tastier of all kinds! 63. Shankaraacharya has gifted us beautiful poetry in which he says that even the nectar of moonlight is sour by comparison with the sweetness of Amba's gentle smile; this idea he conveys by speaking about the experience of chakora birds. The Celestials, despite partaking of amrita perish during the great dissolution / mahasamhara. But Ishvara remains; Amba who is the embodiment of the ambrosia of consciousness, as 'chaitanyamrita' is superior to the gross ambrosia of consciousness gotten from the churning of the Ocean of the milk! 64. Bhagavati! Hail your red tongue which is blood red like 'japakusuma' and which is engrossed with the chants and japas of Parama Shiva's heriocs and magnanimity always. Further, Devi Sarasvati who is always seated at

your 'jihvaagra' like a spatika mani' of white purity now turned blood red, is playing sonorous notes on her 'padma raaga manikya veena' about 'Agama Rahasyas' / vedic secrets! 65. In the battle against daityaas having been won, Swami Kartikeya, Indra and Vishnu approached Bhagavati having removed their helmets and kavachas or body guards while She was enjoying the chewing of 'taambula' as the 'karpura khanda' was still in Her mouth. This reveals that She is highly relaxed and happy that the great warriors have returned with a good job done by Her grace. They too are thrilled that Bhagavati is contented as they are aware that She would be happy with Kartikeya anyway but now she too was pleased with all. 66. Bhagavati! As Devi Sarasvati is commending Pamameshavara's magnificent acts of glory by her veena's mellifluous melodies, you are wholly immersed in the musical notes by shaking your head sideways with trances, and the smooth yet sharp wires of the veena instrument turn self-conscious by shyness as resultant of Your grandeur! Eventually, the veena gets dumbfounded and confused! That is why Devi Sarasvati wrapped up the Veena cover cloth and concluded. 67. Devi Girija! Your chin is uniquely shaped and is above depiction; the Mangala Sutra tied by Kameshwara around your neck symbolises the close affinity and inseparability of Prakriti and Maha Purusha. Just as Your father had fondled your thin chin when you were baby girl, after your wedding Parameshwara has been handling your chin and cheeks with love and lifted them for carressing your rosy lips for kissing them while you bowed your head with extreme shyness! Shiva being excited to drink the sweet juice of your rosy lips lifted your face and suddenly kissed your lips and thus His hands got hastened to play with your spotless and bright cheeks as though as a toy his love play! 68. Devi! As your spot less neck leans on Sada Shiva's shoulder then your body's hairs stand up in trance and your milky white neck gets 'Neela Kantha's bluish taint, albeit His original body was milky white too! 69. Bhagavati! You are the expert of Gati-Gamaka-Geeta! Your neck place possesses of three significant lines as the Gandhara and other basic raagaas of sangeeta jnaana; their glory at wedding becomes outstanding. At the auspicious muhurtha of your wedding, Parameswara decorated your neck with the three threads of the mangala sutra viz. Kaamojjeevana-Saubhagya- Chirakaala Putrasamsaara, as the focal points at the wedding. His neck is blue due to retention of haalahala poison, yet the 'Pranava Naada Hetu' and the Maangalya sutra sthaanaa ! That is also the Seat of Sangeeta and Jnaana or of Devi Sarasvati too! 70. Bhagavati! Your the lotus like exquisiteness of four hands, is being extolled by the Chaturmukha Brahma seeking your protection and solace; this is so keeping in view that Parama Shiva had in the past snipped off my erstwhile fifth head owing to His annoyance with me and hence my supplication to you seeking your merciful attitude by your very nature as the unparalleled 'abhaya hasta'! 71. Devi Uma! How could anybody describe the brightness of your tender finger nail-heads as that defies and puts to shame the grace and beauty of early morning fresh lotus flowers! Indeed there is nothing comparable to the splendour of Devi's hands and if at all one might surmise that since Devi Lakshmi's feet were perhaps playful, the red 'paaraayana' or the 'laakshaa rasa' - or lac dye juice - around Her feet might have perhaps left mild imprints on lotus flower! 72. Devi! Your the milk of your 'vakshojaas' was shared together your renowned sons, Kartikeya and Ganapati. As there were doing so, Ganesha was looking askance and asked whether somebody was stealing his own 'kumbh' and held it tight; this became a high tone humour to their parents! 73. Jagajjanani's breast milk is far superior to amrita the divine ambrosia. The Lords Ganasha and Kumara who have Amba's breast milk remain eternally boyish - certainly nor boy like- and do not age! That is even to day the remain boys! The greatness of Amba's breast milk is such that Her children are 'jnaana' personified and they have no 'Kaama'! 74. Vishva Janani! You are wearing the brightest 'muktaa manimaala' dangling in the midst of your 'vakshojaas' and indeed that maala around your neck resembles as had been made from the unparalleled pearls dug up from 'Gajaasura's kumbhasthala' or his skull! Hence the comparison of the pearl necklace of Devi worn like a trophy, as tinged with the red luster of Her lips, and that of the fame and valour of Parameshwara who destroyed Gajaasura. 75. Jaganmata! Your breasts emerging from your heart being possessive of 'sudhaa sagara ksheera' or the ocean of milk are stated to abound with 'Saarasvata Jnaana'. Indeed it is that graceful kindness of yours which enabled this Dravidian Boy to reach the heights of the Poets famed for incomparable finesse and taste! In other words, your heart is the spring of milky ocean of poetry and having elevated a Dravidian boy [apparently Adi Sankara] to reach the pinnacles of priceless poetic skills! 76. Bhagavati! Even as

Kama Deva got burnt of by Parama Shiva's third eye's flames, you made him bathe deep into your 'naabhi sarovara' or navel like cool lake! This caused the thick smokes high in the splash stated to be the outcome of the soft hair growth around the waist and of your navel! In other words, there might be a suspicion that the smoke of Manmatha's burnt body is the fallout of your navel hairs which Parama Shiva plays with in your mutual intimacy! 78. Devi! Your slender waist and its 'romavalis' might remind one about the Sacred Yamuna River's 'sukshma tarangas' being of skylike blue colour! But your massive 'vakshojaas' appear to take shelter into that navel at that thin 'kati pradesha' or the waist. In other words, the condition of Devi's waist is precarious as it might apparently give way owing to Her weak spots viz. the navel and the folds! 79. Girija bhavani! Hail to your pretty and attractive navel as that is rather indescribable easily! This naabhi of yours is like deep and whirlpool like hallowed Ganga; this is the nivasa sthaana of Rati Manmathas. The heavy breasts are the flower pots and constant flowers attract the ever busy honey bees. Gireesha's eyes are naturally drawn to the fragrant flowers, the bee hive and the busy bees! 80. Shaila Tanaya! By nature your slender waist is ever auspicious and the navel is soft and deep; there is always a concern that the heavy and shapely breasts of yours might any time fall down and smother the graceful bud like navel, just as the strong river bed might any time break down the tree on the bank and get smashed! The river bed tree is always susceptible to get carried away the force of the waves and the ever risked tree be a washout! 81. Your slim and trim waist and heavy 'vakshojaas' are of 'uttama stree' features while the three 'valis' or partitions are 'trikaalaas' or of the past-present and the future; Tri Gunas or Satva-Rajo-Tamogunas; Tri Shaktis of Durga- Lakshmi -Sarasvatis and Tri Lokaas of Bhur-Bhuva-Svahas. 82. Parvati! Your father bestowed on you by way as dowry the vastness and hugeness of his landed property. This had been performed as 'agni saakshi'! Hence these prodigious hips, being broad and heavy, hide from the view of the whole terrestrial universe as thrown into the background and made it light and enjoyable to Parama Shiva as well! 83. Giri Sute! As Kaama Deva was physically devastated by Parama Shiva, he now seeks to double the number of Arrows and carries two quivers on either of his non-existent body sides. Thus on both the sides of Manmadhaa are hanging the long and sharp quivers and the kireetas of Indraadi Devas bent in reverence to Bhagavati are paled out of the grandeur and redoubled sound of Manmadha's both the quivers! This is with the tacit understating of Bhagavati, since 'srishti' deeds to be doubled. 84. As though as sign of appeasing Devi's 'pranaya kopa', Parameshwara washes Bhagavati's feet with the waters of Sacred Ganga which adorn His own head. Further, Maha Vishnu who adores and wears on his kireeta with pride the Mani Koustubha whose luster is enhanced by Devi Lakshmi Herself is now being placed at Bhagavati's sacred feet! The secret import of the stanza states that both the 'paada kamalaas' or the Lotus Feet of Bhagavati are adorned by Veda Shastraas which in turn are at the heads of Vishnu and Sadashiva as though the tasks of Sthiti- Samharas are being observed suitably! 85. Bhagavati! May we greet your enticing eyes bewitched with your soft feet of glory of your feet which periodically wake up Parama Shiva in his trance by soft kicks that keep reminding Him of what Padmini Strees kick Ashoka trees for quick flowering! why this competition by Devi's amorous kicks to the Ashoka tree now! 86. Parama Shiva casually addressed Bhagavati by a pretty sweet and another name, the latter as a sweet reaction had amorously and mildly pushed her husband's 'lalaata' and Kama Deva felt delighted that his long- long burnt off body's Inner Soul got now revived thus hearing the hustle and bustle sounds all around! Indeed there is no differentiation of the names of Janani and Janaka: Shiva-Shivani, Bhava-Bhavani, Sharva- Sharvani; Mrida-Mridani and so on. Ardha Naareeshwara Umashankara has no distinction either by way of body or soul! 87. You as the brilliant daughter of Himalayas ever moving about on icy mountains would witness a situation of closing lotuses in cold and frost and their openings during the day times due to Sunshine. Indeed your paada padmas are always fresh in the nights and days alike. Could the fearless beautiful and fragrant natural lotuses be comparable ever with the reputation of your unparalleled feet! 88. Bhagavati! Your paadaagra portion is popular as the 'keertisthaana' or the place imbued with high reputation. How indeed Siddhas and Maha Kavis of high reputation compare Your hard layer of the feet with the hardness of the back of a tortoise, instead of describing as soft and smooth! How again at the Sacred Wedding of Yourself and Parama Shiva, the latter being extremely kind hearted, lifted you by your soft feet on such a hard and tough surface of a customary grinding stone! 89. Kalpa Vriksha in heaven might be according fulfilment of their

desires to the residents of Heaven, but the sparkle of Devi's foot nails instantly grants wishes to one and all who desire and deserve, both day in and day out instantly. 90. Bhagavati! You are ever compassionate to your devotees to fulfill our beseeches for wealth as also to liberally scatter clusters of beauty in the form of flowers and honey bees. May I have the status and fortune of becoming a honey bee to get attracted to the kalpavriksha flowers like your feet enticing these bees with sex legs could drink up as much of elixir as possible. Indeed, my 'jeevatma' would then be able to use my Panchendriyas and their leader the Mind like the six footed 'honey bee'! 91. On noticing the playful foot-steps of domestic swans, apparently Devi seeks to teach the swans to imitate the symmetry of the soft and swingy sounds of her own golden anklets. It is natural that the domestic swans seek to follow the manner of the Supreme Mistress! 92. Trimurtis Brahma-Vishnu-Rudra and Ishana have constituted your cot while Sadashiva is like your comfortable bedsheet thus converting your 'ragaaruna shareera' is reflecting on Parameshvara's white body thus leading to mutual shringaara rasa! The synthesis of Aadhaara-Svadhishthana, Manipoora, Anahata, Vishuddha and Agnaa of Shadchakraas reaches the 'baindava sthaana' the union point of Parama Shiva and Prakriti! 93. Sadashiva's inherent Adi Shakti is manifested with long-curly and attractive long hairs, with natural smile, soft nature, supple mind like 'shireesha' flowers, hard and shapely breasts and bottom, slim and trim waist; indeed Bhagavati is of 'aruna-taruna-karuna-raksha dhaarini! Here Shiva and Shakti are in Supreme Union! 94. The features of chandra mandala are the beauty aids of Bhagavati all placed inside a container of the famed nine gems. Brahma Deva ensures that these features of the Chandra Mandala are refilled or refurbished on a day-to-day basis as his duty. This is the reason why the devotees of Bhagavati also use kasturi and karpura seek to make sure in their daily puja. 95. Bhagavati, you are the Consort of Sadashiva, and thus; it is just not possible to enter the precincts of your hallowed place of stay. Lord Indra who had the distinction of performing hundred yagjnas, let alone others who might well be versed in accomplishing 'ashtasiddhis', had to give up the ambition to reach even the entry gate of the Palace of Loka Janani! Devi, your glory is such that you have the unique distinction as the 'Ardhaangi' of Tripurasamhari Shiva and it is just not imaginable to reach your feet by the fickle minded persons or even 'jitendriyas' even at the level of Indraadi Devatas. It is stated thus Maha Siddha Yogis too are barred to enter the portals of Maha Bhagavati! [Note the warnings of Paramacharya of Kanchi in his explanation of this Stanza.] 96. Indeed worship of Devi Sarasvati ever praised as Atma Vidya-Maha Vidya- Shri Vidya- Braahmi- Sharada -Sangeeta- Vaak- Vigjñana and worship Her as Ashta Sarasvatis. Similarly, Adi Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi- Gaja Lakshmi- Santana Lakshmi-Vidya Lakshmi-Vijaya Lakshmi- Dhana Lakshmi be worshipped. Bhagavati! You are of the Unique Swarupa of Parameswari who is the 'ardhanaareeshwari' who alone could stimulate the Sthaanu Paramashvara to Action and Play of Universal Creation-Preservation-Destruction-Re Creation and so on till Eternity! 97: Acharya speaks of Sarasvati, Lakshmi and Parvati the wives of Brahma, Vishnu and Shiva, the Trimurtis. Then only does he come to the fourth, Kameshwari, the Parashakti, the root of all and the wife of the Tureeya Brahman; Maha Maya the most Illusive Power; Vishvam bhramayasi-or which bewilders the Universe; Parabrahma Mahishi- the Singular Empress of Parabrahma Sadashiva Himself! 98. Jagajjanani! Having had the fortune of sipping drops of Your Paada tirtha, a born dumb person had turned out to be poet 'par excellence'; a born deaf had turned out as a highly sensitive listener ! When indeed may I ever able to sip your paada tirtha to attain in my life's fortune! 99. Any human being should cut through 'avidya' or ignorance and to become a 'chiranjeevi' and 'paraanandaatmika' and the means to do so he or she should accomplish 'samyagati' or 'samyak jnaana'. 100. By bathing again and again in Soundarya Lahari, we must become one with it, become it!